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The CHRISTIAN CENTURY

A Journal of Religion

Catastrophe or the Preacher?

By Jesse S. Dancey

The Soldier Racket

The Wet Strategy

Editorials

Letters from Ahmedabad

Behind the Scenes in India

Fifteen Cents a Copy—May 11, 1932—Four Dollars a Year

The CHRISTIAN CENTURY

May 11, 1932

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Contents

Editorial
- Editorial Paragraphs 595
- The Soldier Racket 598
- The Wet Strategy 599

Quintus Quiz: B. L. Zeebub, B.A., M.A., Ph.D., LL.D. 602

Verse
- The Stairway, by Mary Channell Stevens 602
- Prayer of the Unemployed, by Mattie M. Dykes. 602

Contributed Articles
- Catastrophe or the Preacher? by J. S. Dancey 603
- Letters from Ahmedabad 605
- A Conversation About God
  - Fifth Cycle, Second Spokesman: Douglas Clyde Macintosh 608

Books
- An Introduction to Egyptian Religion, by Alan W. Shorter. Reviewed by Charles S. Braden 611
- The Words of God in an African Forest, by W. Reginald Wheeler. Reviewed by Herbert L. Willett 612

Correspondence 612

News of the Christian World
- Correspondence from New York 614
- Correspondence from New England 614
- Correspondence from St. Louis 615
- Correspondence from Detroit 616
- Correspondence from Geneva 617
- Correspondence from Minnesota 618
- Correspondence from Chicago 618
- Correspondence from the Pacific Northwest 620

The New Films 623

Books Received 623

The Office Notebook

Reservations for the Chicago luncheon in honor of Dr. Edward Shillito, our British correspondent, are coming in. Because of the intimate nature of the occasion, all desiring to attend must make advance reservations. These can be sent, in any convenient form, to the business manager. His telephone is Harrison 5380. The luncheon is to be held at the Chicago City club at 12:30 on Monday, May 16. It will cost a dollar.

May the Notebook conduct its own correspondence department this week? Very well then, here goes:

"If you reprint Fred Eastman's article, 'If the Wets Win,'—and you should!—send me 200 copies as a starter. It's bully good stuff." F. W. Backemeyer, First Presbyterian church, Gary, Ind.

"I have just read 'If the Wets Win.' It is easily the best thing in brief form I have seen along this line. Why not print this in pamphlet form at a reasonable price for wide distribution? An antidote of this kind is needed for the poison sent out daily by the cosmopolitan press, and weekly and monthly by some of our prominent magazines." J. W. A. Kinison, Methodist church, Casey, Ill.

[Telegram] "Ship 2000 leaflets If Wets Win soon as possible." Forrester McDonald, Hyde Park, Mass.

"The article, 'If the Wets Win,' is the best thing I have read on this question. I do not have much of this world's goods, but believe me I only need the chance to get my hands on 500 or so of this article in pamphlet form for me to buy it." E. A. Leeson, Methodist church, Beaverdam, Ohio.

"At nearly every reading of The Christian Century I have the impulse to write in appreciation of certain of the editorials or contributed articles. Today I yield to the impulse in order that I may suggest the publication, in leaflet form, of Fred Eastman's article, 'If the Wets Win.' I wish the article might be circulated by the thousands among the thoughtful young people of our country." William H. Fulton, First Presbyterian church, Rockford, Ill.

As a result, Dr. Eastman's article has been reprinted in leaflet form and is available to subscribers at $1 the hundred copies. Order it from the business office of The Christian Century.

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The CHRISTIAN CENTURY

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EDITORIAL

WEEK by week the evidence of need for an ethical housecleaning inside big business accumulates. Since the disclosure of pool operations in Wall street, commented on a week ago, Congressman LaGuardia, of New York, has shown the senate investigating committee another form of financial racketeering. Backed by sheaves of canceled checks, he has testified that financial writers on New York papers have for years been systematically corrupted to spread information designed to abet the stock-jobbing plans of certain pools. Not many financial writers are implicated, to be sure. But the evidence seems clear that the thing has been done, and in the columns of some of the most reputable papers in the country. Without excusing the breach of public trust involved, we admit that our sympathies are with the newspaper writers. To be assigned to haunt the offices of speculators, where "sure things" are whispered behind every door, and where large sums are to be gained merely by taking advantage of eagerly offered opportunities, must subject a poorly paid reporter to an intolerable moral strain. Crass bribery, of the sort exposed by Mr. LaGuardia, is an easy step after the acceptance of inside tips. The whole miserable business is, however, added evidence that the path to national economic recovery, which runs by way of a return of public faith, must begin at the point of moral repentance.

"Business Must Clean House!"

Another Cloud on the Political Sky

WHILE the national attention has been fixed on the party primaries in Massachusetts and Pennsylvania, it may be that a far more significant indication of what may happen in politics has been uncovered by the municipal election in Seattle. In that city the distress of the unemployed finally led to the organization of an Unemployed Citizens league. Originally this body regarded the securing of jobs for its members as its principal reason for being, but accumulating evidence that, without a radical change in the whole situation, there would be no jobs to secure gradually shifted the interest of the league to local politics. Over 11,500 families, containing 40,000 persons, were enrolled, and a complete ticket nominated. The result was a clean sweep! The unemployed elected not only the new mayor of Seattle (shades of Ole Hanson!) but three councilmen, two school directors, and a member of the port commission. The city council has suddenly, as a result, discovered a consuming interest in promoting the welfare of the workless, and is distributing seeds, tools and other emergency aids, as well as calling for a special session of the state legislature to appropriate $3,000,000 for a public works program. Another law which the new city council is calling for would repeal the present law which compels sale of property on which tax assessments have not been paid for two years. The league, having taken control of Seattle, is now joining hands with the grange to seek an even wider sphere of action. It is using the initiative to sponsor a state unemployment insurance bill to provide weekly benefits of from $10 to $20. What has happened in Seattle may not happen anywhere else. But then again, it may. The Seattle election has certainly proved that the unemployed can, if organized, hold the balance of power in most of our cities.

Human Responsibility and Social Order

THE closing hours of the Massie trial in Honolulu brought into prominence many questions with which the nation, and society as a whole, will have to deal seriously in the near future. The first of these, lying within the realm of criminology, came fully into view with Mr. Darrow's closing appeal. The attempt to defend Lieutenant Massie on the ground of temporary insanity would, if pressed to the end, have raised grave questions. For if unusual emotional stress may be presumed to give rise to an extenuating form of passing insanity under such circumstances as surrounded this killing, then it may reasonably be

asked what crimes of passion may not be excused on the same grounds. But Mr. Darrow threw aside this carefully built up defense in his plea to the jury, and trusted in the preaching of a philosophy of determinism which conceived the defendants as helpless pawns of fate, swept by powers beyond their control toward participation in acts for which they had no genuine moral responsibility. In the light of the verdict, it seems evident that Mr. Darrow's use of the courtroom as a sounding board for proclaiming his materialistic view of life contributed to the defeat of his client. A juryman afterward declared that "the Darrow doctrine might go in the middle west, but not out here." The verdict itself has evoked a wide variation of opinion. As we see it, it was a sound and salutary verdict. In saying this we refer to the form only, and assume that the jury was in possession of all relevant facts. On this assumption, the jury declared the Massie group guilty, but in doing so it recognized the intense and powerful provocation under which they acted and recommended leniency on the part of the court. This was a true verdict. The conventional procedure would have been for the jury, sympathizing with the condition of moral overstrain under which the deed was done, to render a verdict of not guilty. But no man who takes the law into his own hands should be declared not guilty. We shall never get rid of lynch law so long as juries proceed in that way. It would be a fortunate outcome of this case if the court should pronounce the minimum sentence within the law and at the same time advise the governor of the islands or President Hoover to pardon all four.

Naval Bases and Human Paradises

ANOTHER kind of question left on the nation's hands by the Honolulu trial concerns the future relations between the civilian and naval population of Hawaii. Those relations had undoubtedly become strained before this tragedy. Everything points to an increase in the tension in the future. The wild statements made by certain navy men at the time of the arrest of Lieutenant Massie were shown to be groundless in the report of the special investigation conducted by the assistant attorney-general, Mr. S. W. Richardson. On the other hand, the prosecutor attempted to play upon the resentment against navy charges felt in the islands by closing his appeal for conviction with an appeal to the jury to defy the admirals, telling them that if Massie was acquitted a naval promotion would await him. Two different and perhaps irreconcilable conceptions of the purpose for which the United States maintains sovereignty over Hawaii have thus come into conflict. On the one hand, there is the feeling of the civilian population that they inhabit a "human paradise," in which the institutions of the republic may be used to promote the most important experiment in interracial living so far known. On the one hand, there is the belief of the naval population that the islands are primarily a base for the military control of the eastern Pacific, and that everything else must therefore be subordinated to the desires of the personnel connected with that base. The Massie case was seized upon by navy men as an aid toward reaching the goal of a naval administration for the islands. And that end will continue to be sought, even though the Richardson report showed that, at the worst, crime conditions in Honolulu have not begun to approach those in scores of mainland cities. Judged by American municipal standards Honolulu, as pictured by the Richardson report, must be one of the most law-abiding and best governed cities under the American flag. But the "big navy" interests of every sort insist that it must be put under shoulder-strap administration. It is evident that, as long as Uncle Sam stays in the colonial business, there will be trouble between the colonial populations inoculated with American ideas of civil liberty and the garrisons that are sent to "protect" them.

Changing Aspects of the Far Eastern Situation

FOUR developments during the past week with regard to the situation in the far east deserve thoughtful consideration. In the first place, the investigating committee appointed by the League of Nations has sent a preliminary report to Geneva, stating that the Japanese control of Manchuria is complete. The commission refuses to take seriously, even for purposes of diplomacy, the existence of the "independent" state of Manchoukuo. How Tokyo could have expected that it would do so after making Japanese the ministers of finance, foreign and domestic affairs, and police in the Changchun cabinet, is hard to imagine. In the second place, the negotiations looking toward Japanese evacuation of Shanghai seemed again to have reached the point of virtual conclusion, with most of the Chinese and league stipulations met, when interference again developed. In this case, the break has been caused by the bombing of high Japanese diplomatic, army and naval officials while at a review in Shanghai, followed a few days later by the manhandling of the chief Chinese delegate by a mob of war-howling students. In the third place, the bombing of the Japanese leaders again emphasizes the insecurity of Japan's past colonial ventures. There seems every reason to believe that the ferocious act was the work of Korean terrorists, who have been growing in numbers and boldness in recent years. In the fourth place, great significance attaches to the report from Geneva, published in the exceedingly careful Christian Science Monitor, that the principal purpose of Secretary Stimson's trip abroad was to woo British tory support for the American policy in regard to Japanese aggression on the Asiatic mainland. The correspondent of the Monitor asserted that Mr. Stimson had failed in this purpose, having become convinced of the inten-

tion of the present British government to move back toward that cooperation with Japan which was abandoned at the time of the abrogation of the Anglo-Japanese alliance in 1921.

The Griffin Bill and the Cutting Bill

TWO BILLS are now in congress designed to overcome the un-American effects of the supreme court decisions in the Macintosh, Bland and Schwimmer cases. As the result of these decisions no person whose conscience inhibits his making a promise to bear arms in any war in which the United States may engage can now be admitted to citizenship. This despite the fact that ever since the establishment of the nation Quakers, Mennonites and many others whose conscientious scruples were against war have been freely admitted. Both the Griffin bill in the house of representatives and the Cutting bill in the senate have been drawn for the purpose of recovering the traditional and constitutional basis upon which aliens are received as citizens. Public hearings have been held in both houses. The opponents of the bills, the superpatriots of many organizations, are waging bitter and determined opposition. The press reports that the American legion is ready to mobilize 25,000 speakers (no doubt somewhat exaggerated) against the Griffin bill, which it characterizes as a bill providing that an alien can make a bargain with the government for citizenship and not assume the responsibility of bearing arms in a national emergency. The bills are before the immigration committees of the respective houses. Senator David A. Reed, of Pennsylvania, is chairman of the senate committee, and Representative Samuel Dickstein of the house committee. Neither committee can be expected to report its bill in the face of the opposition unless the utmost pressure is brought upon them by the friends of the bills. All such friends should, therefore, write at once. It is well to associate your appeal with the opinion of Chief Justice Hughes in the 5 to 4 decision, and impress upon the committee the fact that the bill merely gives effect to the views of the chief justice of the supreme court.

Do the Churches Have Their Fingers Crossed?

OUR correspondence columns this week contain an enlightening letter from a Methodist minister concerning the socialist resolutions adopted by the New York East conference of that denomination, and commented on in our issue of April 13. The writer states that the facts concerning this action were exactly as stated in our previous editorial. He demurs, however, from the inference drawn. According to his interpretation—and as a participant he should be in a position to know what happened—the conference had its fingers crossed while it voted. All that the vote amounted to was a feeling that this was a report that sounded pretty good, that it had been written by a committee of nice young fellows, and that it would be a shame to upset the serenity of the proceedings by giving the matter any honest consideration. All in favor will say aye. All opposed the same sign. The ayes have it unanimously. Next report . . . That, says our correspondent, is what happened, and we believe him. We believe him because it is the sort of thing that is constantly happening in religious gatherings. And church bodies that indulge in this sort of business ought to be made to face the ethical devastation they are spreading. If we use the Methodists as a text in this case, it is only because this pernicious practice is almost universal, and what hits these eastern Methodists hits all. The men who greased the parliamentary ways for that vote in Brooklyn were not dealing with trifles; they were dealing with a revolution in the entire social and economic order, and they pledged their part of the church to work for that revolution! If they vote for proposals of that sort without meaning it, with their fingers crossed, how can they expect to be taken seriously by the general public when they speak on any subject?

Will Herriot Come Back to Office?

FRENCH politics is an impenetrable mystery to most outsiders, and even those who have studied the shifts of power in that republic with care will go slow in pronouncing on the results of the recent election. Indeed, until the results of the run-off elections of May 8 are known, it is still a matter of speculation as to what the complexion of the chamber of deputies will be. Apparently, however, the French voter of 1932 is voting against the coalition of right wing parties that has been in office and is swinging somewhat decidedly to the left. It even appears likely that, out of the multiplicity of deals that will be necessary to organize the new government, a ministry headed by M. Herriot will appear. M. Herriot, who last held office in 1926, is the leader of the radical socialists, but the party name is misleading. It really represents much the position of the old-line liberals in England, and stands to the right of the orthodox socialists—who, incidentally, in France are not so very orthodox, since they favor the preservation of private estates and industry. The effect of a Herriot ministry on foreign affairs will hinge largely on the alliances by which such a ministry is brought into being. If those alliances are with the socialists—as seems likely—the French delegation at the disarmament conference and in the sessions of the league may prove much more cooperative in spirit than under the ministries of M. Tardieu and M. Laval. But if Herriot turns to the right for support, French foreign policy will show little change. While M. Herriot has been notably international-minded, as contrasted with men like Poincaré and Tardieu, it is worth noting that a large part of his own party,

and practically all the socialists, are ready to go far beyond him in advocating disarmament, and even in hastening the revision of the treaty of Versailles.

The Soldier Racket

ON April 27 President Hoover sent back to congress, with one of the sharpest veto messages of recent years, an omnibus pension bill which, as passed, would have granted pensions or pension increases to 367 different persons. The President showed that a large number of those thus made beneficiaries of the government had, during the term of their service, proved incorrigibly bad soldiers, and that many of the cases involved had previously been reported on adversely by the pension bureau. But congress had passed the bill, virtually without debate, and without a roll call.

The incident should serve to focus national attention on a situation which is rapidly becoming scandalous. The supposed power of the various veterans' organizations has congress so completely cowed that a bill—almost any bill—bearing the "old soldier" label has only to reach the floor to be practically sure of passage. In many cases, as in the one which has drawn Mr. Hoover's latest veto, even debate is dodged, and all hands join to see that there is no record vote. The President evidently believes that the point has been reached at which, unless the executive makes a stand and makes it in unmistakable fashion, congress will practically abdicate its powers to the veterans, and invite them to come in and help themselves to whatever the federal treasury may contain. If it contains nothing, pending bonus legislation proposes to resort to the printing press.

Year by year, this ability of the veterans' organizations to cow congress has been growing. Mr. Coolidge became alarmed over the prospect even while the boom years of his administration were leaving the national treasury with a yearly surplus. "Annual expenditures for all forms of veterans' relief," he said in 1928, "now approximate $765,000,000 and are increasing from year to year. It is doubtful if the peak of expenditures will be reached even under the present legislation for some time to come." It wasn't. In 1931, despite the speed with which by that time the treasury was heading toward the monstrous deficit which now overshadows it, a bonus bill involving "loans" of over a billion and a half dollars was enacted in the face of a presidential veto, and in addition to the usual huge relief appropriations. This year, the veterans are trying to push a bill for the immediate payment of the rest of the "adjusted compensation" certificates—a little matter of more than two billions—out of committee onto the floor of the house. They are confident that, if they can succeed, the bill will pass, no matter what it does to the finances of the government.

That there is plenty of reason for this confidence was shown in the house of representatives on May 3 when, by an overwhelming vote of 203 to 40, the provisions in the pending economy bill relating to veterans were knocked out. All that these provisions proposed to do was to withhold benefits from veterans who have sufficient income of another sort to be paying income tax! This would have saved the nation almost $50,000,000. Since only 3 per cent of the American people have sufficient income to require federal income tax returns, it would hardly seem an injustice to former soldiers who are in that select group to stop giving them additional government handouts. But no, even the national demand for economy was not sufficient to drive this group of veterans away from the trough!

Another tax-eating development of the veterans' bureau has come with the enormous growth of hospital services. No citizen would have the medical care provided for the victims of war service stinted in the slightest degree. But under the law as the veterans' organizations have amended it, the nation is obligated to provide free hospital service and transportation for all persons who have served in the army or navy, whether their physical disabilities have any connection with their military service or not. With what result? With the result that, whereas in 1925 the number of cases treated in the veterans' hospitals was divided into 63,569 with service connection and 12,243 without, by 1931 this free service was being given to only 26,799 with service connection and 82,850 without!

Public opinion came to believe, in the years following the civil war, that the distribution of pensions in order to placate the soldier vote had become the worst scandal in connection with government. Yet at the height of the pension distribution which followed that agonizing conflict, the total of payments only once, in 1893, went above $150,000,000 a year. Even after the pensions dependent on the Spanish war had been added, the highest figure, prior to the world war, came in 1913 with an outlay of $174,000,000. In 1930, the military pensions' items in the government balance sheet totaled $835,275,349.10, or 20.93 per cent of the whole federal outlay! Even more significant is the fact that this represented an increase in payments to veterans of approximately 50 per cent in the last ten years. No wonder Mr. Coolidge estimates that if the present state of affairs continues, the ultimate cost of the world war to the United States will be more than one hundred billion dollars!

Nor is the federal legislature the only one that has proved itself putty in the hands of lobbyists claiming to control the soldier vote. Several state legislatures appropriated sums ranging up to $50,000 each to send bugle corps representing American legion posts to the Paris convention of that body. Other legislatures have made appropriations toward the cost of veterans' conventions. Nineteen states have granted soldier bonuses over and above those granted by the federal authorities. Civil service rules have been

changed in more than half the states in order to insure preference for veterans; certain taxes due from veterans have been remitted in twenty states.

So the record runs, and this is only part of it. It is enough, however, to make clear what is happening. The veterans' organizations have learned the technique of terrorizing both state and federal legislatures. For every Senator Borah who will reply to a threat from a soldiers' group, "I have never sought to purchase political power by drafts upon the public treasury or chosen to buy continuation in office by putting four billion dollars upon the bended backs of the American taxpayers," there are a hundred legislators who quake in their shoes at the hint of what will happen if they fail to vote in accord with the veterans' wishes. Year by year, as a result of this process, the veterans are becoming a more separated, and a more privileged, class. And year by year the taste of power is spurring them on to demand even larger exactions.

Something should be said, in considering this question, of the internal struggle that is going on among the veterans themselves. So great are the stakes that the rivalry between the various organizations of former soldiers and sailors is constantly increasing in bitterness. At the present time, for example, the national officers of the American legion are opposing, in accord with the decision voted at the last national convention of that body, the proposal for payment of the bonus in full. But their position is made difficult by the knowledge that a rival body is supporting this proposal, that many local legion posts are in favor of it, and that there is a possibility that if the legislation passes the rival body will take the credit for the act, and will be able to transfer to itself the allegiance of hosts of ex-service men who have previously been members of the legion. After all, as the literature of all these organizations shows, memberships are obtained in response to glowing pictures of what the different organizations will be able to do for those who join. And a two and a half billion bonus payment, if it is secured, will be a "selling point" hard to resist.

But these rivalries between the various soldier bodies are, when analyzed, seen to be merely rivalries between competitors for the place of greatest special privilege in relation to the government. These bodies are all out to demonstrate that a single month of service in the uniform of the country, even though that service involved only the slightest danger or disability, is sufficient to guarantee a position of special privilege with reference to the national treasury for the rest of the soldier's life, and presumably for the lives of his immediate dependents as well. It is an attempt to capitalize on the natural gratitude of the public and the timidity of legislators. In that respect it is as plain a piece of racketeering as has ever been attempted.

The veterans of our wars deserve special consideration from the nation. Those whose lives were shattered or otherwise afflicted as a result of their service in war, deserve and should receive the tenderest care. But the able bodied do not deserve to be coddled nor should they be allowed to cajole or browbeat the nation's representatives into a cowardly exploitation of public funds. The billion dollars of the national budget now expended on the veterans' service offers the most logical place at which to cut down national expenditures and so reduce taxes. A searching investigation of the beneficiaries of this huge donation would probably reveal that without injustice to the deserving a good half-billion dollars should be saved the taxpayers in this one item alone. It will require courage of a high order for any statesman to take the lead in getting this done. But it is more than probable that any statesman who takes the lead will be happily surprised to find public opinion strongly behind him, supported as it will surely be by the good will of every self-respecting veteran who must in his heart detest the false position in which the veterans' organizations place him.

The President deserves unstinted praise for having taken his stand against the further extension of this sort of thing. We believe that tens of thousands of former service men will join in saying that the racketeering in soldier votes should be stopped, and stopped now.

The Wet Strategy

OPPONENTS of prohibition see clearly that their only hope of overturning the present law is by evading all responsibility for a substitute. Theirs not to say what shall be done when the eighteenth amendment is repealed; theirs only to get the amendment repealed. Their strategy, therefore, is to generate and capitalize dissatisfaction with present conditions, and to refuse to be drawn into any commitment toward a constructive proposal designed to improve the situation.

The strategy is shrewd. Because nobody is satisfied with present conditions—the drys least of all. But the intelligent dry believes that any alternative to prohibition will produce worse conditions than those which now obtain. Not only so, but so long as the liquor traffic remains under the ban of the law he sees indefinite opportunity for progress and improvement. The intelligent dry does not take his opinions of present conditions from the daily press or other wet propaganda. He uses his own eyes, and if he is old enough to have a memory of the old-time saloon, he knows perfectly well that present conditions, so far as drinking is concerned, bad as they are, are beyond comparison with conditions before prohibition. He discounts the picture which the press draws for him by keeping in mind several facts.

First of all, he knows that wet news is news, while dry news is not news. The press deals in news as a

commodity, just as a grocer deals in flour and potatoes as commodities. Naturally enough, the commercial press will play up wet news because it is a marketable commodity, while dry news is not so marketable a commodity.

Again, the intelligent dry keeps in mind the all-important fact that we are in an election year. He therefore is prepared to find the opposition working at the maximum of intensity. The whole program of wet propaganda has been leading up to the national election as the climax of its effort. The intelligent dry hears in the present noise a furious beating of the tom toms, and has good psychological grounds for believing that if prohibition can survive the present frenzy of its opponents there will ensue a period of comparative exhaustion during which public opinion may be aroused in favor of obedience to the law and the strengthening of enforcement.

Moreover, he sees the liquor evils under prohibition as part of a larger context of moral and social slackness, if not disintegration, a condition which exists not in the United States alone but throughout the western world. In the face of this loosening of moral standards and sanctions, he sees clearly that prohibition came at the most inopportune moment—inopportune from the standpoint of attaining immediate success. It could not have chosen a period in the past hundred years in which it would have met such stubborn resistance, or in which the public opinion upon which it depended for moral support would have been so flabby, as the period covered by the past dozen post-war years.

The intelligent dry reads the successes and failures of prohibition in the light of this prevailing social psychology. He takes full account of the epidemic of lawlessness which has developed an organized government in the underworld, openly defiant of our established government and actually competing with it. But he knows that it is absurd to charge this development to prohibition. On the contrary, he has every right to rejoice that the open saloon has not been in existence during this period, for its presence would have intensified the menace of gangdom and enormously complicated the problem of dealing with it. Instead of naming prohibition among the causes of lawlessness, he affirms that without prohibition conditions would have been much worse than they are.

Finally, the intelligent dry sees that the economic depression, which he, like everybody else, hopes is only a temporary period, plays into the hands of the wets, who are capitalizing it to the utmost. The depression is their lucky misfortune. In prosperous times the economic argument is all on the side of the drys. But in a time of business stagnation it easily passes into the hands of the wets. Starting up the liquor traffic again would unquestionably give employment to a limited number now unemployed. Reverting to the old excise and license system would unquestionably lift a substantial burden of taxation from the shoulders of the rich. The appeal is seductive. But the intelligent dry is not taken in by it. He looks beyond the depression. He is unwilling permanently to uproot a beneficent policy of government in order to ease the burden of the rich for the temporary period of the depression, or to effect an increase of employment for a limited number of workers at the expense of the great mass of workers who, besides squandering their money for liquor, would pay the larger part of the billion dollar tax into the federal treasury.

The wet strategy is to refuse to come into conflict with this dry intelligence, as it would have to do if it proposed an alternative to prohibition and undertook to defend it. The wets know that if they set up a substitute for the eighteenth amendment their substitute would at once become the object of a searching examination by the drys. The drys would then have something to talk about. They could then rally their own forces, and also divide the ranks of the wets. The wet strategy is to keep them from talking. They can keep them from talking so long as they keep them on the defensive—for the drys cannot defend present conditions. But if the wets assumed responsibility for a substitute for prohibition the offensive would pass to the dry side at once. The drys would then undertake to show that by adopting the proposed substitute conditions would be *worse* than they are now. With the issue thus drawn, prohibition could be effectively defended against the proposed substitute. So long as no such issue is drawn, the drys are compelled to defend prohibition against the prevailing indefensible conditions. In that position the drys are weak, and many of their well intentioned but undiscriminating supporters are leaving the ranks and aiding and abetting the foe.

Take the Literary Digest poll, for example. It illustrates the wet strategy perfectly. We do not take the results of this poll as an accurate index of public opinion, for several reasons. But its outcome is no surprise. Even its outcome in Kansas is no surprise. The issue which it presented to the voters was simply this: Do you favor repeal or continuance of prohibition? It requires a good deal of intelligence —by which we mean independent, discriminating thought, capable of taking into account the considerations enumerated above—to vote for *continuance* as against *repeal*. For to the average person "continuance" means not merely the continuance of prohibition, but the continuation of present conditions in general. And everybody knows that present conditions should not be continued. When, therefore, the issue is presented in the form of Continuance versus Repeal it reveals nothing more than popular disgust and disgruntlement. It does not compel the voter to assume any responsibility for a substitute. His vote does not rise to the level of an intelligent act; it is hardly more than an expression of emotion. And this irresponsible mood of the voter is accentuated by the fact that the poll is only a straw vote, a little private game, without legal reality or practical con-

sequences. Pervaded by this psychology, it is really amazing that the Digest poll elicited so large a dry vote as its final figures showed.

But suppose congress should submit to the states a constitutional amendment embodying the substitution of a specific alternative for the eighteenth amendment. The issue would then be presented to the people in any one of the following forms: Do you favor the Canadian plan as a substitute for national prohibition? Or, Do you favor the substitution of the Anderson plan in place of national prohibition? Or, Do you favor the remitting of all control of the liquor traffic to the states as a substitute for federal prohibition? Or, Do you favor the exempting of beer from the operation of the eighteenth amendment? Or, Do you favor government monopoly of the production, distribution and sale of intoxicating liquors as a substitute for prohibition?

Suppose, we say, that the issue should be authoritatively submitted in any one of the above forms (or with any other substitute which the wets might select), what would be the effect? Well, the first and most important effect would be that the drys would have something to talk about! It would be a fair contest. The wets would attack prohibition as the cause of all our woes; and the drys, instead of being forced to make light of our woes or to discount the gravity of present conditions, would examine the proposed substitute and intelligently discuss whether its operation would tend to improve conditions or to make them worse. Only that kind of a "referendum" is a fair test of public opinion. We do not believe there exists a dry in the entire country who would not welcome such a test.

But the strategy of the wets is to keep such a test from being made. They wish the issue to be defined in such a fashion as to relieve them of any responsibility for offering a substitute. They propose that the issue be decided under the formula, Continuance versus Repeal. But repeal is zero. It provides no substitute. It takes us back to the licensed saloon, and the political corruption, and the bootlegging and smuggling of interstate commerce. Repeal means the sacrifice not only of those gains which the drys claim for prohibition in principle, but of those indisputable gains which even the wets declare must be conserved.

We are understating the case. For repeal is worse than zero. It will take us back farther than the zero point of 1920. If the wet strategy wins, and the issue is put up to congress and the country under the naked formula of Continuance versus Repeal, the momentum of a wet victory will not leave that five-sixths of the territory of the United States which was dry before federal prohibition was adopted, still dry. The backwash of a wet victory will inundate that territory also, thus destroying the hard won gains of the half-century before federal prohibition.

No more wanton and unpatriotic proposal can be put before the country than that which is contemplated in the wet strategy. If those disbelievers in prohibition who sincerely wish to protect the nation against the diabolical liquor traffic fall in with the Continuance versus Repeal formulation of the issue they will live to rue the folly of their course. They must get together on a substitute, propose the issue to congress and the country under the formula, Continuance of Prohibition versus the Specific Substitute, and give public opinion a chance to exercise its intelligence in making a decision.

Public intelligence will have no chance to function under the wet strategy. It will express its disgruntlement, but not its intelligence. The unthoughtful citizen will say, Yes, I will vote for repeal, and after we have got rid of prohibition there are any number of good plans we can adopt. As he says this, there float about vaguely in his mind numerous proposals of which he has heard—Canadian plan, Anderson plan, government monopoly, exemption of beer, high license and the rest—none of which he has ever carefully examined and which a campaign waged on the naked formula of Continuance versus Repeal will not bring out for critical examination. His vote is thus, like that of the Literary Digest voters, only a gesture in the dark. If there is any responsible patriotism in the camp of the wets, it should function to confront congress and the voter with a specific substitute for prohibition to be adopted in the very act of repealing our present law. Anything less than this intelligent choice is irresponsible legislation and reckless democracy.

Why do not the wets agree upon a substitute and offer it? The answer is two-fold. First, they hope to divide the dry forces by leaving future policy undetermined. Dry morale is now yielding to this strategy. The drys who have recently been recruited to the wet camp have gone over with their eyes closed to the future. They are hypnotized by the very vagueness of the wet program. Secondly, the wets know that the adoption of a specific substitute for prohibition would fatally divide their own forces. They cannot agree upon an alternative. When an alternative to prohibition is considered, the wets fall apart into little sects. The variety of opinion in the Wickersham commission was a miniature reflection of the chaos of public opinion whenever the attempt is made to set up a substitute.

But the President and congress, and the party conventions to be held next month, will find patriotic ground upon which to stand if they take the position that they will not support the submission of any proposal for the repeal of federal prohibition which does not have coupled with it a definite substitute for that which it proposes to repeal. To take such a position is not to commit oneself or one's party to approve the submission of any substitute that may be offered. That would have to be determined by the President and each senator and congressman on the basis of his conviction as to the merits of the particular substitute offered. But the effect of taking such a position

would be not only to safeguard the nation against a vast slump into the debauchery of drink in the event the popular vote went in favor of repeal, but to safeguard the electorate against a presentation of the issue designed to exploit the citizen's emotional disaffection rather than to elicit and register his intelligent and responsible decision. Such a position would be not only high patriotism but, we believe, consummate political wisdom.

B. L. Zeebub, B. A., M. A., Ph.D., LL.D.

EDITOR THE CHRISTIAN CENTURY:

SIR: We should have made a little more ado about the centenary of Goethe's death which occurred on March 22. Henry W. Nevinson has written, for this commemoration, a splendid appreciation of the great German. Dr. Albert Schweitzer, the missionary, musician, and physician, declares that he draws constant inspiration from Faust, and he says that the second part of the poem was especially helpful in his African building project. Any such masterpiece, the composition of which extended over sixty years, must be a veritable source book of ideas, and ought to be constantly at our elbows.

There is a dialogue in the Witches' Kitchen which interests me these days. The appearance of Mephisto, minus the cloven foot and claws, is so strange even to the feminine brew-maker that she fails to recognize him. To this he responds that the Spirit of Improvement is responsible for the change.

> Reform to everything extended
> Among the rest the devil is mended.

Modern education, he continues, has banished the "northern phantom," but because they are able

> To disprove all things—don't believe a letter
> That speaks of me,—are they for this the better?
> —Devils that they are, they don't believe a devil!

Doesn't this remind you, Mr. Editor, of Hawthorne's biting satire, "The Celestial Railroad"? There the Pilgrim—revised version—has relegated his burden to the baggage car, and is armed with a square piece of pasteboard instead of the ancient parchment. Thanks to Mr. Smooth-it-away, "Tophet has not even a metaphorical existence," and the erstwhile Apollyon has gone into the railroad business as chief conductor of the tours.

How long, sir, shall we suffer this Rousseau-like attitude toward the reality we call "human nature"? When these soft-peddling preachers cooingly insist that "youth is all right" et al., it sounds, at least to some, as a falsetto note. In the light of the Wickersham report on lawlessness, of a statement by our optimistic President that life and property are less safe in our country than in any other part of the world, and of a recent disclosure that a home is insufficient to protect a helpless baby, we must find some kind of moral and spiritual equivalent if not for "original sin," at least for sin that is original.

Now for a few leading questions: Can we dismiss stealing because it has been rechristened as "kleptomania"? Is deviltry less such because we elevate it into a "complex"? Can a trip to Nevada suffice to escape immorality, or loose living be transfigured because we give it an academic flavor? May corporate iniquity be evaded by limited liability? Are our institutions of learning providing us with highbrow rationalizations for lowbrow morals? These are disturbing me, because frequently the cloven hoof is disguised in patent leather. Mephistopheles, like many other graduates, may have grown smaller by degrees but, during the alterations, his business is carried on as usual.

Yours for debunking the devil,

QUINTUS QUIZ.

VERSE

The Stairway

I CLIMBED to heaven by a stair
Of locust tree and wind-cleaned air.
A rainbow-circled gate was wide,
Inviting me to step inside;
And there, within a dappled wood,
Felicity and Beauty stood.
I knew at once that they were kin
Of my own soul who drew me in
To share with them the ecstasy
Of law-created harmony.
Unrest, frustation, fled away;
I was at home . . . at home . . . to stay.
Oh, wonder-hour when tree and sky
Heard a lost starveling's lonely cry
And made of leaf and flower and sod
A stairway to the heart of God.

MARY CHANNELL STEVENS.

Prayer of the Unemployed

O GOD: Hast Thou a prayer for those who steal
because they must? I pray:
"O Lord, give us this day our daily bread—
We ask but for a crust."
But day
After day
Goes by without a sign
That Thou hast heard this prayer of mine.

My children cry for bread—

O God,
Hast Thou no prayer for those who steal because
they must?

MATTIE M. DYKES.

Catastrophe or the Preacher?

By J. S. Dancey

PREACHING! Whoever discourses on that subject today must recognize the unpopularity of his theme, for where is there now a wholehearted, affirmative response to the idea of preaching, even among preachers? There are the traditional learned professions, law, medicine, and theology; these three. Law abides, medicine abides, but as for theology it has long been questioned. Now theism is questioned; and what becomes of preaching when its subject-matter is gone?

With the general public it is thumbs down on preaching. In the church preaching still is given a place, but it is tolerated mainly as an inheritance, and there is much hesitation about its relation to the present program of religion. On the whole, preaching is preserved as a sort of sacred relic, but one which performs no miracles. The church has domesticated preaching. The preacher to our generation is a modern Sisyphus, condemned laboriously to push the stone of the weekly sermons to the top of the hill, only for it to roll down again with no other result than to require the repetition of the process. The faithful still gather at the appointed hour before the pulpit to submit themselves to their Sunday martyrdom, but none expect less from the sermon than these except the man who is preaching it.

Salvation Outside the Pulpit

The church has not given up hope of its long overdue rebirth, but it is looking for it anywhere else than from the pulpit. There is a new interest in worship. The confessional finds a welcome in Protestantism under the form of personal counseling. The vogue of group discussion makes the preacher feel that it is almost an insult for him to rise to address his monologue to a silent and perhaps inwardly protesting congregation. From these and other sources, we are told, is to be brought the balm of Gilead which shall heal the hurt of the people, while preaching is despised and rejected.

Nevertheless, the contemporary situation is not at all discouraging to the prospects of preaching, while it does not augur particularly well for those fields of religious endeavor which enjoy the favor of the hour. It is told of a certain pastor, who had been denied the gift for those empty pleasantries which have a rightful place as a lubricant for pastoral calls as well as in many other situations, that once, after gazing in mute distress for thirty seconds at the ceiling, he turned suddenly upon his hostess with the ejaculation, "What do you say? Suppose we joke a bit!" We are put in a somewhat similar state of embarrassment by those who come to us with such bright inspirations as, "Go to now, let us worship; let us confess; let us discuss!"

With all the stress that should rightfully be put upon the technique of worship, we should not forget that worship is after all a seizure. We do not lay hold of it; it lays hold of us. It is not a shy something to be caught in a clever trap. When it comes at all it is boldly aggressive and we may scarcely escape from it. Counseling will become a reality not through the study of its technique nor in the fog that envelops those who are absorbed in a curious interest in themselves, but when we rise into the clear light of an awakened conscience. People will wake up and discuss when they get far enough below the conventional surface of life to discover something really interesting. All these movements in their present stage promise to be about as fruitful as the study of the psychology of conversion, which was the vogue some years back, was productive of conversions. We sadly need better technique in all these things, but our problem is the study of technique without artificiality.

Not Supplying Demands

At any rate we can be thankful that we do not meet this embarrassment today when we approach the matter of preaching. The children sitting in the market-place are not now addressing their demands toward the pulpit. But few preachers, and they only by the most frantic efforts, can get the attention of the children in the market-place at all. Nor should the preacher murmur even if he chances to have been overlooked in the selections which have been made to fill the prominent preaching stations. He may even heartily rejoice if his availability has not been so clearly marked as to cause the focusing of the spotlight upon him. While cordially appreciative of his more successful brethren in the ministry, he should not fail to pray for their protection against the ravaging fires through which they are destined to be called to pass. Neither should he cease to be thankful for the greater freedom which is his. Blessed is that preacher from whom the world expects nothing, for he has been provided with a special opportunity to give it something!

No real preacher, any more than a great artist, ever troubles himself about what people are asking for. He does not mistake himself for a clerk in a mail-order house. He is not concerned in supplying existing demands but in creating new ones. Their times were ripe for them, but neither Amos, Jesus, Paul, Saint Francis, nor John Wesley arose to fill a standing order. Not until men had beheld them, did any know that they had secretly desired them. This is why these preachers appeared as revelations to, and not as reflections of, their times. Preaching that gets itself incorporated into the popular system of supply and demand, is indeed salt that has lost its savor. The present unpopularity of preaching is,

therefore, of no concern to us. We can get on well enough if there are only some among us who have received the call to preach. About this there need be no mystification. The essence of a call to preach is simply a profound belief in preaching.

There is, however, another phase of his relation to the law of supply and demand that the preacher must not overlook if he is to understand what preaching really is. He must be quite as stiff in resisting the pressure of the saints as he is against compounding with sinners. Subordination to the church is not less disastrous to him than conformity to the world, and the two are not as far apart as they might appear to be. He must in all respects be free from the tyranny of both. This is something that the church has been slow to learn, but which it is learning. In the later period of the middle ages and in the early renaissance the church found itself blessed with a great artistic revival. But it felt it could not trust its artists. It required their strict adherence to approved subjects of a biblical and ecclesiastical character. Even so, many fine results were attained, yet on the whole the result was the treatment of religious themes increasingly without conviction and in a formal way; while art, to escape stultification, was compelled to break away from arbitrary ecclesiastical restriction, which it sometimes did in excessive fashion.

Daring to Trust the Preacher

What the church then did with its artists it has continued to do with its preachers. The church has felt the need of preachers, but it has not dared to trust them. In fact, it has conceived it to be the business of preachers to serve as special pleaders, if so bald a term may be used, for the official attitudes of the church. The preacher has been *required* to base his sermons on the Bible, and to discourse of God, or Christ, and sometimes to support political and social attitudes or policies of social reform to which the church has committed itself tacitly or officially. If we profess that this has been necessary, we must also recognize that it has taken the life out of religion. It has worked for externalism. It has played into the hands of the scribes and pharisees. It has kept the Bible on the pulpit desk but has not got it into our minds and hearts. It has kept the name of God in our prayers, but it has not put him into our behavior. It has romanticized Jesus and made him the center of a hero-cult which is as unfair to him as it is disappointing in spiritual results.

This is especially important just now, for the tendency everywhere in the church is to test the preacher by his ability to make Jesus the center of every sermonic picture, erecting him into an overwhelming and dominating figure which reduces all about him to the rank of puppets, even including God. Many escape the demands upon their courage and intellect, involved in actually facing our many perplexing questions, by attributing all power to the mysterious potency of Jesus Christ. Jesus is too great a figure to deserve to suffer in this way in the house of his reputed friends. The real preacher has the task before him of bringing Jesus Christ into his rightful and indispensable place in the process of our real redemption.

The Content of Preaching

But is the preacher not to preach the Bible? We cannot answer. We can only say he will not preach with power if he is not saturated with the Bible. But is the preacher not to preach Jesus? We cannot say. We can only be sure that the preacher will fail if he is not steeped in the spirit of Jesus Christ. But is the preacher not to discuss problems of living and the issues of our economic and international life? Again we cannot say. We can only be certain that he will get nowhere if he does not understand the practical life of men and the forces that are shaping it. There is more in the idea that the preacher cannot be dictated to than has yet been dreamed of in many of our philosophies. The church has but one means of protecting herself against her preachers, and that is to bring them up right. The church may not demand that her preachers preach the Bible, but she may learn some day how to teach them the Bible. She may not demand that they preach Jesus, but she may sometime learn how to introduce Jesus to the youth from whom her preachers come. The church may see to it that her preachers are persons of sound learning, of good judgment, of social sympathy, of high devotion, and then she must let them preach.

There is but one thing needful for the preacher and that is that he should preach. And what is preaching? Preaching is the interpretation of the universe, and of our relation to it, in such a way as to inspire the individual to cooperate most effectively in the universal task of producing the highest values everywhere and under all conditions. Preaching is witnessing to life's significance in terms of logical understanding, emotional appreciation, and volitional energy. In preaching man, with all he knows and holds, comes into accord with the creative processes of the universe. Not in wizardry of words, nor in magnetism of personality, nor in cleverness of strategy, but in his fellowship with the fountain of life in whose light we see light, is the secret of the preacher. Said Woodrow Wilson of John Wesley, he "planned no reform, premeditated no revivification of society; his was simply the work of an efficient conviction." This account would fit every true preacher who has ever lived.

The Issues of Life

But while the preacher plans no reform, reforms miscarry without him. While he devises no social scheme, programs for a better economic and world order come to life only at his touch. Without him the house of worship remains a valley of dry bones, and people meet with nothing to talk about. With

the preacher are the issues of life. The first three unparalleled centuries began with a young man who "came into Galilee preaching." The wonderful thirteenth century flowered in the atmosphere of the preaching of Saint Francis. The moral inspiration of the eighteenth and nineteenth centuries in England and scarcely less in America was born out of the preaching of John Wesley. Wrote Woodrow Wilson, "Men's spirits were not dead; they are never dead; but they sometimes stand confused, daunted, or amazed as they did amidst the shifting scenes of the eighteenth century, and wait to be commanded." More amazed, even to the point of madness, are men now in this fourth decade of the twentieth century. And they still stand waiting. Who will reach them first, catastrophe or the preacher?

Letters from Ahmedabad

Bhadra, Ahmedabad,
November 25, 1930

DEAR MARGARET: I received your letter last week. Yes, it is wonderful to be back home amongst my nearest and dearest ones. Please do not be anxious on my account. Ahmedabad is perfectly safe for me, and for that matter it is a safe place for all, because our people believe in non-violence. Non-violence is one great creed of Gandhi and therefore we have all learnt "to show the other cheek" if the government slap us on one side. . . . But enough of that.

I will tell you what I am doing at present. Until now we all used to wear clothes made in England, so millions of our dollars used to go away to England, but now since last few years Mahatma Gandhi has taught us the importance of encouraging home industries so we all wear "swadeshi" (made in one's own country) clothes. But still there are a few people who do not yet understand this, and there are many shops which sell foreign, especially English, cloth. So we have started many associations in all villages and cities and the volunteers of these associations stand near these shops and request all men and women to wear swadeshi clothes. I have enlisted myself as a volunteer, and I go to the market-place for a couple of hours every morning. That is my morning job (without any pay).

Then there was a government girls' high school in Ahmedabad. Now the girls of this school wanted to put the national flag (red, white and green) on the school building. The school authorities refused their request and closed the gates of the school. So the girls brought a ladder and climbed the walls. The government teachers (all of them were Christians, Parasi and Muhamadans—none of them were Hindus) got very angry and they pulled and tore the dresses of the girls and beat them and pulled them by their hair. But at last the girls won and they hoisted the national flag—but they were all kicked out of the school. So the local municipality has opened a new girls' high school for these girls, and I am the principal of this new school. So every day from 11:30 a.m. to 5 p.m. I go to this school. There are only one hundred and forty girls in my school, and I get a big kick out of my work. This work is quite safe, but my morning's work ("picketing," it is called) is illegal, according to the English government—so any day they may raid our association and put us all in prison, if they can find a jail big enough to keep us all, because we are hundreds in numbers, both men and women. But I think it is a great honor to go to jail for one's motherland and today sixty thousand men and women are in jail in India for political offense!!! *All* our leaders are in jail, but still our fight is going on. . . .

December 18, 1930

Dear Friend Margaret: I am still out of jail—the number of political prisoners has gone up to seventy thousand! Sometimes I feel ashamed for not doing more work. I want to go to the prison just once to see how it feels—to get that kind of experience! Miss Mrudula Ambalal, the eldest daughter (only 20 years old) of the richest man in Ahmedabad, has just come out of the jail. When patriotism is considered a crime, isn't it the duty of every gentleman to go to jail?

February 9, 1931

Dear Friend Margaret: Please do not raise me to the skies with your praises. Do not think I am a great hero or anything of the sort. I am just an ordinary "sevika" (woman soldier) and there are thousands of other sevkias like me in India.

The other day we had a *great* time. The annual auction sale of all wine shops of Ahmedabad district was to be held on the 6th of February (the same day our cleverest politician, Pandit Motilal Nehru, died—he was 70 years old and had always lived like a prince. He was sent to jail—was released when he became very ill there, and he never recovered. He was the father of our young Jawaharlal Nehru. How can we feel friendly toward this satanic government?) Well, we want prohibition in India, but, as you know, the English want to get an income from liquor sale. So we had decided to picket the place where the sale was to be held. I took a batch of

These unstudied letters, written by an Indian girl to an American school friend after her return from several years spent in an American college, seem to us to give a better insight into the forces behind the Indian nationalist movement than could volumes of attempted exposition. The writer is now in jail.—THE EDITOR.

forty women, and camped the night before in front of the auction grounds. We had lots of fun. It was all like a regular fight! All night we were watched by the police.

Next to our camp was the camp of our men volunteers, about seventy-five in number. They made campfires, took turns and kept a guard all night, because we did not want to be arrested before next morning. Next morning at 6 a.m. we sent our first batch to the auction grounds. This was arrested at 7:30 a.m. and I took the last batch at 8:30 a.m. The police officer came and asked the sevikas where they were going, but they were all good soldiers. They said, "How do we know? Ask our leader if you want any information." So the officer came to me and asked me where I was going. I pointed in the direction of the auction grounds. Then he said, "Are you going to picket the auction sale?" I said, "Yes, peaceful picketing." He said, "I arrest you all." Then came a big black police van (motor car) and we sat there, crying, "Victory to Gandhi," and "Hail to the motherland," and "Long live revolution," and singing all sorts of national songs.

Oh boy! What fun and what excitement! I would give five years of my life for that few hours! Then we were taken to the "lock up." Then volunteers from different congress camps all over the city began to pour forth to the auction grounds, and 963 men and women were arrested before 2 p.m. The government did not have a jail big enough to contain so many prisoners, so we were all let loose at 4 p.m. We started a big procession, and marched on "Gandhi road" (the main street of the town) shouting national slogans all the way. The income of this auction last year was rupees 45,000; this year it has been rupees 15,000! Isn't that *something?*

So I have had the honor of being arrested and sent to the lock-up once, but I shall not be satisfied until I go to the real jail. . . .

Life is worth living—so full of excitement. "Independence" seems the only real thing. All else is sham, false, and we *will* get independence.

February 22, 1931

Dear Friend Margaret: You want to know what I am doing right now? I go to school and teach my girls how to love their motherland, and why one should wear "khaddar"—khaddar is a rough, handspun, hand-woven cloth. A true congressman or woman will wear nothing else. There are sixty million men in India who eat only once a day because they have no money to buy the second meal. Mahatma Gandhi has given them the spinning wheel—that seems the only solution at present. . . .

From cloth picketing I have been transferred to liquor picketing. I have to go to a liquor shop from 6 p.m. to 8 p.m. I get my mornings for myself. I come home at 5 p.m. from school and go to the liquor shop at 6 p.m. The other day an Englishman came to "my" shop. In this shop they sell bottles of liquor, but people are not allowed to sit there and drink. So we do not have to deal with people who are *drunk.* This Englishman bought the bottle, and as he was coming out I said, "Just think what you are doing." He said, "Well, what have you to do with that?" I said, "I am your sister, I hate to see my brother buying liquor in spite of my request." The young Englishman's heart was melted at once. He said, "I will never come again to buy liquor." . . .

March 13, 1931

Dear Friend Margaret: I received your letter last week. I enjoyed it very much. Now I must tell you about these last three days. We have been having the time of our life! Do you know why? Mahatma Gandhi has come to Ahmedabad. He came on the 9th of March—and since then we have been seeing him, listening to him, and, without the least bit of exaggeration, Margaret, I can tell you that we have not talked about anything else since that day. I have been to all his lectures, and you ought to have seen those meetings! I have never seen in all my life so many people gathered together in any place.

He came here on the 9th evening. Our city was decorated with lights and national flags. All the gates and entrances of the station were closed, but still—no one knows how—the platform of the station became just packed with people two hours before the arrival of the train. He was informed about this, so instead of getting down at the station, he made the train stop a little away from the station, and got down because he wanted to avoid the rush and the crowds, because in Bombay, where he went after his release, one woman was crushed in the rush and she had died. So the disappointed crowds came back. Then Gandhi came in a car to Gandhi road that same evening. To give you an idea of the number of people present on the road is beyond me, so I won't try to tell you. The whole city was crying one single slogan, "Mahatma Gandhi ji ki jai" (meaning Victory to Mahatma Gandhi). It took three full hours for him to reach his destination—in a car! Next morning at 9 a.m. he addressed the children of Ahmedabad, who had done wonderful work to help the cause of our congress. Then at 9:45 Gandhiji was supposed to address us—the volunteers, both men and women—but it became impossible to hold the meeting, because the whole town had gathered there. Gandhi came out on the balcony and asked the people to go away, but the people would not budge as long as they could have a glimpse of him. So Gandhi had to go away, then only the crowds melted. The same day there was a public meeting for the whole city on the sands of the river. The meeting was to be held at 5:30 p.m. but people began to go to the river from 2 p.m. to secure front seats. It was the biggest meeting I have ever attended. There were more than one hundred thousand present there.

Next morning I went to his residence to attend his morning prayers. I had to get up at 3 o'clock in the morning. I reached the place at 4 a.m.; I could see a light in his room, and I was informed that he was

busy writing. Exactly at 4:30 a.m. the prayers began; his wife was sitting next to him. We all sat on an open terrace at the top of the house (you don't have such houses in your country). It was a cold morning, though not so very cold. He was covered in thick white khaddar. The pale moon was spreading a cool pure light, and the music and the hymns began. Gandhi was so wrapped up in the prayers, with his eyes closed in devotion. After the prayers, I had a word with Mrs. Gandhi, and came home feeling just perfectly happy.

Please excuse my handwriting and my English, but remember that English is not my mother tongue. I just know it well enough to express my thoughts in a crude way. I am not ashamed of my ignorance of English. I would certainly be ashamed if I did not know my own language—but that I know very well.

It is nice to see all released political prisoners. My cousin has come out of jail. He is suffering from acute indigestion, because the jail food did not agree with him, but he looks so cheerful and happy. We all envy his lot.

November 17, 1931

Dearest Margaret: I was not keeping good health, and my weight had come down to ninety-eight pounds. So I have given up my picketing work, for which I always feel very sorry. I want to go back to the same old liquor shop and do my old work. But I imagine my school takes up a lot of my energy, and I get very tired in the afternoon. And my mother and my doctor say that I should not work at the cost of my health. If I lose my weight now, I shall not be able to go to jail in the coming struggle.

You of course know that nothing has come out of the round table conference. But the delegates *do not represent* our country. Gandhi alone represents us. We are a nation of starving millions; what do those "sirs" and "knights" know about us? They are merely invited by the prime minister of England—in a real round table conference the members ought to be elected and not nominated. And besides, what is this sham talk about minority representation, etc.? Because they do not want to give us anything the English are trying to fool us by raising such petty questions.

So in short we are all getting ready for another non-violent struggle. It is my greatest regret that I was not taken to jail last time. This time I want to go to jail. That will be a unique experience for me. Eating bread full of sand and stones, and rotten vegetables, sleeping on stone bed, with one blanket. Oh heavens! Isn't it great to suffer like that for one's motherland! Margaret, dear, without the least exaggeration, I tell you that I do not mind even giving up my life for the sake of freedom. In fact I do not consider my life precious at all. What use is it going to be, if it cannot die for the country? I do not see any happiness in dying on a comfortable bed in my own home—at the ripe age of 60 or 70. I want to die doing something for the country—for that would give me a great satisfaction. I want to give my youthful blood at the altar of liberty. One cannot expect freedom without sacrifice. I want to sacrifice my humble self because "every little thing helps." We expect the next war between us and the English to begin in March or April, 1932, or even earlier. How I would love to have you with me while we are fighting! I know you would be a great inspiration for me.

My best regards to your mother. How is the winter there this year? One of my sisters has just got a new baby and she is staying with us. So we have a lot of fun at home. Last week we performed a family "variety show"—dialogues and music and solo dancing and what not. There were only fifteen people in the audience. We got a couple of dollars (in Indian money). So we went to picnic on the river side and enjoyed ourselves. . . .

February 26, 1932

Dearest Margaret: I am sending some facts. Please try to have them printed—let the whole U. S. A. know the barbarous civilization of England.

. . . The repression in Ahmedabad this year is worth knowing. In order to feed our own starving countrymen, and laborers working in mills, we are doing the work of picketing foreign cloth shops—because unless foreign cloth trade is stopped our own cloth industry (hand as well as factory) cannot prosper. The pickets are always peaceful and invariably non-violent. Still, when they are arrested they are tortured to no end.

Last Sunday the ladies arrested in the procession were grossly abused by the police officers and one lady—Kanchanben, by name—was attacked by the police. Her very clothes were torn! One man volunteer was beaten so ruthlessly that even after six days he is unable to leave his bed. If the world has any sense of justice it should send its protests from all over its surface. Many non-congress men and women of Ahmedabad including Divan Bahadur Harilal Dessai, Lady Vidyagauri Ramanbhai and Lady S. Chinubhai have seen the commissioner and the collector—with no apparent success. After what happened last Sunday, we the women volunteers of Ahmedabad know not where the government officers' brutality would lead to. So in order to kill ourselves if our honor is attacked by the government servants we have armed ourselves with "kirpans"—knives. We are non-violent congress volunteers, we would never dream of using the "kirpan" on anybody else, but we would rather kill ourselves than be polluted by the government officers. We have nothing to say to our treacherous brothers who have dared to touch the person of one of our sisters. May God give them strength of mind and purity of heart, which they lack so much!

If the British authorities think that they can kill the movement by these methods, let them clearly understand that their mistake is a huge one. God will not tolerate this kind of thing for long and in the end truth will conquer.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Fifth Cycle, Second Spokesman:

Douglas Clyde Macintosh

MORAL OPTIMISM, as we have seen, is the most pragmatic faith. Being as moral and melioristic as any mere meliorism ever was, it stimulates man's best endeavor. Being as optimistic as is logically possible within the limits of that meliorism, it gives man ample encouragement in his best endeavor.

We must get our optimism "through the completeness and ardor of our devotion," according to Mr. Wieman. But one will never get what I have called moral optimism *by logical inference* from human devotion, or even from the worthwhileness, for this present life, of human devotion. The only faith one can logically deduce from human devotion is some form of meliorism.

Personality of Man and God

But what one cannot get from human devotion (to what is most worthwhile) by logical inference he may get by psychological influence. If from being devoted to a high and worthy ideal one comes to be a moral optimist, it is by a leap of faith, or intuition, by what Höffding calls an "expansion of feeling."

But whatever its psychological origin, the important question about moral optimism is as to its practical and logical validity. Moral optimism is tenable and justified if the God we need exists. And if moral optimism is justified, the God we need, or his practical equivalent, must exist.

I have maintained that it is not unreasonable to interpret this God we need as being intelligent and morally good, and so as being essentially personal. Mr. Wieman likens God to Sam Jones, the usher. As Sam Jones is a lesser interaction, identifiable by his functioning in helping me, when I follow his guidance, to find my seat in the hall, so God is the Great Interaction which is identifiable by its functioning to help me to live as I ought, on condition of my right adjustment thereto. The analogy is striking—and suggestive. For Sam Jones is, as Mr. Wieman admits, "a human *personality*." And may not God, the superhuman Interaction, or interacting Factor, identifiable by its divine functioning, be in like manner a superhuman personality? How can Mr. Wieman know that he is not? Why allow personality to Sam Jones and deny it to God? A perfectly working, purely automatic usher which would take our ticket and lead us to our seat is perhaps not inconceivable, but as an interpretation of Sam Jones it is incredible. And if God is to conserve human values sufficiently for moral optimism to be valid, it is hardly more credible, it seems to me, that God should be a mere unconscious automaton. And besides all that, we need God for what he is, as well as for what he does. Of Sam Jones the usher we may need nothing except that he show us our seat, but the world is full of Sam Joneses, some of whom we want as friends, that is, as ends and not as mere means. Similarly, since religion is worship as well as dependence, we need God as End, and not as mere Means. And, to refer to Taylor's remark once more, we can worship only what is through and through good, and only that which is personal can be, in that highest sense, good.

It may be suggested that while we know no automatic ushers, we do know automatic devices of which we want nothing more than that they perform their function automatically, and that perhaps God may be like that; that perhaps the friendly superhuman Factor which must exist if moral optimism be true may be something like the automatic pilot which is now used to guide seafaring vessels to their appointed haven despite fog or wind or weather and without the necessity of any personal pilot's intervention. But this would leave the automatic pilot itself unaccounted for. The ship's mechanical navigator has to be planned and made, and set for the voyage by intelligent personal activity, and it seems not unreasonable to posit, back of any automatic piloting device there may conceivably be in the cosmos, a personal Pilot, a rational Intelligence and directing Will.

Agreement with Mr. Wieman

This is the one great difference between Mr. Wieman's position and mine. Mr. Wieman says, "wistfully", that Mr. Otto and I are closer together than he is to either of us. It does not seem so to me. In definitions, in these preliminary attempts at understanding, yes; but in final position and attitude toward religion, I think not. As a matter of fact I find myself in pretty close agreement with Mr. Wieman throughout a very considerable part of his fifth article. I will say no more of this just now, but it will become evident in my next article, I think, or if not in that, then in the next but one, that in our religious approach and conclusions Mr. Wieman and I have a great deal in common.

I must begin to take some note of the barrage of criticisms which Mr. Otto has been directing against my position, and particularly in his third article. In the light of considerations presented, albeit all too briefly, in my second, third, and fourth papers, it has

seemed to me that a theistic position, such as would justify moral optimism, is logically tenable. In spite of Mr. Otto's criticisms this is my conviction still, and so, without further postponement I will take up his main objections, which I am sorry to have to reply to with a brevity which may seem almost abrupt. I shall employ the device of a series of numbered statements in a single paragraph. Readers should refer back to the last third of Mr. Otto's third paper.

Mr. Otto's Objections

(1) If what we see of reality is "only a peep," can Mr. Otto be sure that he sees enough to be able to deny my proposition that there may be a God? (2) I hold no brief for a defense of the peculiar views of Sir James Jeans, but that like many philosophers from Plato to Whitehead, he finds the mathematical form of reality indicative of a rational divine formative Factor, interests me; I cannot follow him, however, when he leaps to the conclusion that the universe is merely a thought-world, and I think it might be safer to speak of the "Divine Mathematician" as a Mind than as a "Thinker." The latter term is too suggestive of man-like limitations of the divine personality, such as having to reason to conclusions and speculate about unknown realities. (3) It simply is not true that science has shown either that the universe was "clearly not designed for life," or that all human aspirations are "doomed to final frustration." These opinions are obviously not science, even when uttered by a scientist. They are merely the unverified guesses and dogmatic utterances of some men of science, whose special competence is in another realm. As against the former assertion, I will simply refer to the well-known work of the eminent Harvard biochemist, Lawrence Henderson, "The Fitness of the Environment," in which the opposite view is cogently presented. Henderson's argument may fall short of complete demonstration of purposive pre-adaptation of the inorganic world to the needs of living organisms, but rigid proof in these matters is neither to be expected nor necessary. (4) Mr. Otto doubts "that man is really moving toward truth and wisdom and mutuality." I did not claim for man any uninterrupted progress. Man is a free agent and may resist the upward drive from within and neglect the lessons of experience from without.

The Right to Believe

And so I see no reason to revise the judgment that belief in an essentially personal, superhuman cosmic Factor is still, in the light of modern knowledge, logically possible. On the principle, then, that we have the right to believe as we must to live as we ought if we can, logically *and psychologically,* it remains to ask whether this morally optimistic, pragmatic faith is psychologically possible. To see that it is theoretically permissible is one thing; to achieve it in one's own experience is quite another.

It would seem that it ought to be possible, psychologically, to be a moral optimist. That attitude is the normal one for the morally good will and the healthy mind in a healthy body. But what is still more to the point is that moral optimism must be psychologically possible for the reason that in very many lives it is already actual. In Christian faith, for instance, moral optimism is an accomplished fact. Let me give one specific illustration of this, out of the many that might be cited. These are words from the first sermon preached by an eminent Scottish minister after the death of his wife:

> You think that you believe in immortality. But wait till you have lowered your dearest into an open grave, and you will know what believing it means. . . . When the other day I took up a magazine, it was with amazement I discovered they are still chattering about whether people are immortal or not. I am past that. I know.

Here is religious certitude (assurance of immortality obviously bound up with assurance of God) shown to be psychologically possible by being revealed as actual fact. Perhaps Mr. Wieman would call such religious certitude "fanaticism" (see his third article, last paragraph); to me it seems spiritual insight. At any rate it is shown to be psychologically possible, and for the Christian consciousness it is undoubtedly normal and will be accepted as normative.

Moral Optimism

Just how, in Christianity, does such religious certitude normally arise? How does the moral optimism come to be not only psychologically possible, but actual? Let me in answer begin by quoting some lines from the late Studdert Kennedy's poem entitled "Faith" (The Sorrows of God and Other Poems, Doran, 1924). One need not fully agree with every nuance of their thought to find them fairly typical of the contemporary reflective approach to a positive Christian faith and assurance.

> I see what you
> See, this eternal struggle in the dark.
> . . . I know not why the Evil,
> I know not why the Good . . .
> I know that both are there, the battle set,
> And I must fight on this side or on that.
> . . . I bet my life on Christ—Christ Crucified.
> . . . I see
> All history pass by, and through it all
> Still shines that face, the Christ Face, like a star
> Which pierces drifting clouds, and tells the Truth.
> They pass, but it remains and shines untouched.
> . . . So through the clouds of Calvary there shines
> His face, and I believe that Evil dies,
> And Good lives on, loves on, and conquers all.
> . . . These clouds are lies.
> They cannot last. The blue sky is the Truth.
> For God is Love. Such is my Faith, and such
> My reasons for it, and I find them strong
> Enough. And you? You want to argue? Well,
> I can't. It is a choice. I choose the Christ.

These words suggest that an essentially Christian or morally optimistic faith in God is or may be at first not so much a certitude as a choice, or even a half-voluntary, half-involuntary but whole-hearted response. It is a simple matter of historical and contemporary fact that the historic Jesus has been and

still is, as spiritual leader and revelation of what seems divinely good and true, the stimulus to which an essentially Christian faith is the normal affirmative response. This is the Christian "S—R bond": Christ as revelation or revealer, the stimulus, and Christian faith with its moral optimism, the response.

Jesus of Nazareth

The faith of Christ is contagious and constrains his true disciples, as does the love of Christ. As the to-have-been-expected result of living in daily fellowship with Jesus of Nazareth when he was on earth was the coming to share his unselfish love to man and his faith and love toward God, so in some real measure is the propagation of the Christian faith and love to be expected from deliberately contemplating what he was and did, and yielding as one honestly and reasonably can to the moral and religious influence of those individuals and social groups in which the spirit of Jesus has been best perpetuated since his day. What was at first deliberate choice or half-voluntary response will become increasingly, as it is maintained and given further application in practical life, an inward assurance or reassurance of faith.

In the present paper the historical approach to our problem has taken the form of reference to a particular historic fact, or series of facts, namely, the Jesus of history and the historic Christian reaction to the spiritual significance of that historic person. What we have considered has been religion itself making the approach to God in and through the historic Jesus. If we take the spirit of Jesus as that of one who found the secret of true and abundant life—in spite of the fact that it led him to the cross—we have "the gospel *of* Jesus." If we take his followers' appreciation and apperception of him as divine, one in and through whom the gracious purpose of God was revealed and expressed, we have "the gospel *about* Jesus." Now both he who accepts the gospel of Jesus and he who accepts the gospel about Jesus become, in doing so, moral optimists, believers in God in a fuller and more fully Christian sense of the term than is admitted by Mr. Wieman. As such they are no longer limited to reasoning that, *if* moral optimism be true, there *must* be a God. They *are* moral optimists, and as such they can confidently say, There *is* a God, and the God that exists is the God that we need.

Subjective Certitude

If it be objected that this is subjective certitude, not objective demonstration, my reply is that of course that is what it is, but that psychological certitude within the limits of the logically permissible was all I was concerned with at this point in the discussion. I have not been arguing here that there is a God; I have simply been pointing out how, under certain very normal conditions, moral optimism and the belief in God which it logically carries with it are psychologically possible. Practically, however, this subjective certitude, that the God we need exists, is very important and advantageous. It tends to enable the one who has it to tread firmly in crises where otherwise he might falter and fail. And what it means when translated into objective, universal terms is of course this: There *must be* a God, *if* Jesus found the true secret of right living, or, in other words, *if* in his spirit we find the clew to what is deepest and ultimate in reality.

The subjectivity of the certitude that the God we need exists is relieved considerably by the fact that it is not a mere privately cherished certitude of the individual, but one which is shared by a great historic and still persisting religious fellowship, namely, that originally organized about and in response to the appeal of the spiritually most significant figure in all history. A further correction of whatever undue subjectivity there may be in Christian faith is to be found in the process of making religion, and especially the ideas in which it finds expression, more and more rational. This does not mean substituting mere reasoning for religious experience and certitude, but a process of eliminating from the propositions of religious faith all self-contradiction and all that contradicts either verified science or critically established values, such as those of a sound morality.

Advance by Redefinition

This process, not of attempting to construct a religion of pure reason, but of beginning with historical experiential religion and giving it an adequately rational form, does not necessarily mean, as Mr. Otto charges, a "progressive surrender" on the part of theistic religion, or "retreat by redefinition." Making our belief in God more rational may on the contrary be *advance* by redefinition, a progressive *triumph* for faith as well as for truth. Religion develops with man's progress, but what better than that could the best friend of religion wish for? As Mr. Otto himself admits, the same tendency to change and develop with the years is also true of other permanently significant phases of human thought and life. Religion is being made more rational, no doubt; but what this means may be not that religion is being rationalized out of existence, but that it is being rationalized into a reasonable, universally acceptable and at least relatively final form.

The emphasis, in the present paper, on religious experience as a way to religious certitude may give the impression that what I am advocating is mysticism. Now the term "mysticism" has been so variously defined that it is quite likely that such an impression would be true in some sense of that much abused word. But the subjective religious certitude of which I have written in this paper differs in two important respects from the certitude characteristic of the more pronounced and distinctive type of mysticism. The typical mystic is indeed assured of the reality, accessibility and sufficiency of God, all of which may well be true, and is true according to Christian faith. But the simon-pure mystic feels equally assured of the unreality of all that is not

God, such as space, time, the material world, the finite self, and especially evil.

Mysticism and Personality

Furthermore, while the mystic is very sure *that* God is, he confesses inability to say *what* God is, except negatively; and he does not hesitate to deny that God is personal. Mysticism is then at the opposite extreme from the position taken by a rather typical critical or even skeptical philosopher (G. Simmel) who said, not many years ago, that there was nothing of which we could be more *certain* than *what* God is —namely, perfect personality, the only rationally possible object of worship—but that there was nothing of which we must remain more *uncertain* than *that* God is. This is essentially Mr. Otto's position, except that he is more positively negative in affirming the non-existence of God. The mystical position, on the other hand, in so far as it affirms the reality but denies the personality of God, is in close agreement with that of Mr. Wieman.

I cannot think it without significance that one whose religious experience was so profound and whose faith has become so normative as that of the historic Jesus should have overcome the negations and united the affirmations of the two contrasted positions. He lived his life in the double certitude of *what* God is (perfect personality, "your Father" who "is perfect") and *that* God is. The mystic could affirm only the reality, the accessibility, and rather vaguely the adequacy of God; Jesus was assured of the reality, accessibility, adequacy, *and personality* of God. As against Mr. Otto and the skeptical philosophers at one extreme, affirming the personality but denying the existence of God, and Mr. Wieman and the typical mystics at the other extreme, affirming the existence but denying the personality, it seems to me the part of wisdom and truth, with Studdert Kennedy and the Christian fellowship in all ages, to "choose the Christ," to believe that Jesus and those who followed him were right in holding to both the real existence and the perfect personality of God.

We have the moral right, I said, to believe as we must to live as we ought, if we can, logically and psychologically, and more especially if we do. Belief in the God we need to stimulate and encourage our best endeavor we have seen to be logically permissible in the light of what we know, and we now see that, for the one who makes adequate response to the meaning of the historic Jesus for his spiritual life, it is psychologically possible as well. The Christian, then, has the moral right to believe that the personal God he needs, a God great enough and good enough for his worship and trust, actually exists.

The conversation will be continued next week with Professor Otto as the spokesman.

BOOKS

An African Mission

THE WORDS OF GOD IN AN AFRICAN FOREST. *By W. Reginald Wheeler. Fleming H. Revell Company,* $3.00.

THE STORY of a visit to the mission stations of the Presbyterian board of foreign missions by one of its secretaries, who spent several weeks in the Cameroun traveling from one station to another, and in the process gathered up the history of the beginnings and progress of the missionary enterprise in that extensive section of French West Africa. The Presbyterians have carried on work in that difficult region for a century. Their first efforts were attended with a high mortality among their workers. Nearly half of the early missionaries died during the first ten years. Communication between the stations was primitive, and the sanitary conditions were of the worst. Sleeping sickness, leprosy and other parasitic infections have been the common experience of large sections of the native population. It has never been possible for the missions to provide a medical staff adequate for dealing with these conditions.

But worse even than the physical troubles of the people have been the prevailing ignorance, superstition, witchcraft and magic which have held the population in bondage to the arts of cruel and vicious exploitation. Slavery was an accepted traffic, until put in check by the European powers. The Cameroun was a German area until the world war, when it passed to France. The missionaries, working under many limitations imposed by the French officials, have carried on their work in education, medical ministry, evangelism and social betterment, cooperating as fully as possible with French officials and missionaries.

Mr. Wheeler's narrative covers the journeys to and from the district, and many episodes of his visitation to the various stations under supervision of the Presbyterian board. Here is the story of a primitive people, representatives of the lowest types of African life, who have gradually emerged to a higher level of intelligence and morality under Christian direction. It has all the thrill of romance, such as is always associated with the names of Livingstone, Stanley, Crawford, and Schweitzer. There are full statistical tables, bibliography and index.

H. L. WILLETT.

The Approach to Akhenaten

AN INTRODUCTION TO EGYPTIAN RELIGION. *By Alan W. Shorter. The Macmillan Company,* $3.00.

EVERY teacher of religion has doubtless felt, as the reviewer has, the need of a fairly simple, brief, interesting and authoritative account of Egyptian religion to which to direct students as supplementary reading to the usually very brief and inadequate treatment of that faith in the history of religion textbooks. In the larger books of reference on the subject students so easily get lost in the mass of detail and the intricacy of the intermingled and confusing systems of ideas and practices that they frequently become discouraged and lose interest in the topic.

It was with real anticipation therefore that this book was received and its reading begun, the more so since in the preface

it was stated that the attempt had been made to make the chapters as simple and non-technical as possible. But alas, words are only relative, and what may seem the height of simplicity to the assistant keeper of Egyptian antiquities in the British museum may prove to be highly complex and technical to the non-Egyptian scholar and much more so to the college student. Nevertheless the author has achieved a measure of success and has perhaps simplified Egyptian religion as much as one safely might without being untrue to the known facts about it. At any rate he has made it a great deal more readable and understandable than many of the books in the field.

A commendable feature of the book is the author's method of taking as a basis of his study only a limited period of Egyptian history, the eighteenth dynasty (about 1580-1321 B. C.). The date is inserted here as a concession to those few who cannot offhand date the Egyptian dynasties. Parenthetically, why should the casual readers of books on Egypt and China be expected to identify and fix chronologically the numerous dynasties? Of course, in Egyptian history one may assume that the twelfth dynasty at least preceded the sixteenth, whereas who knows whether the Ming or the Tang or the Chin dynasty came earlier or later? While probably we have enough laws in general, might it not be a good idea to add one more making it at least a misdemeanor to speak of the eleventh, or the Manchu, or any other dynasty, in a book designed for the ordinary reader without putting an approximate date after it? Happily Mr. Shorter does give a chronological list of Egyptian dynasties in the front of the book to which one may turn when in difficulty.

Starting with the monument, tomb, and temple inscriptions of this period, the writer skilfully reconstructs the religion of the time, giving incidentally a valuable insight into the manner in which the scholar works with such materials. Then reaching back into the past and forward into the future, Mr. Shorter unobtrusively weaves a fairly satisfying picture of the religion of Egypt throughout a much longer portion of its long history, uncovering the remote origins of certain beliefs and practices, their subsequent development to the point reached in the period under discussion, and in some cases their further development, modification, and final disappearance.

The crowning glory of the period which is admittedly the golden age of Egyptian religion, the reform of Akhenaten, is exceedingly well handled. Less inclined to idealize the reforming king than some other Egyptian scholars who find in him practically everything that later Christian teaching was to unfold, he nevertheless makes of him a highly interesting and important figure. In a final summary chapter the author does achieve true simplicity and leaves one with a fairly clear-cut picture of the main lines of development of religion during the long centuries from the dawn of history in the Nile valley till the Roman period. The book is amply and well illustrated and documented, and each chapter is furnished with a good bibliography.

CHARLES S. BRADEN.

CORRESPONDENCE

Japan in Manchuria

EDITOR THE CHRISTIAN CENTURY:

SIR: My copies of The Christian Century are going to China and in my travels here it is impossible to see the paper regularly. I have recently read the defense of Japan, as written by Dr. Axling in the paper dated April 11. There are several inaccuracies, but I wish to refer to one which is often repeated over here. Dr. Axling states that the population of Manchuria was but 200,000 when Japan entered there 25 years ago. May I refer those interested to the Encyclopedia Britannica which states that the population of Manchuria at the beginning of this century was 15,000,000. As a matter of fact, it is known that the growth has not been so dependent upon Japan as it is due to the fact that a more enlightened China during recent years has encouraged emigration to this northeastern part of China, offering reduced fares on the railway, with grants of land and other inducements.

Another statement which Dr. Axling makes to the effect that Japan has a right to "demand" room and natural resources of another nation, seems quite indefensible in this era when the world is trying to reach a peaceful foundation in international relations. What Japan might do, of course, is to encourage its excess population to migrate to Manchuria even as European countries have sent their millions to our country. It might even be possible for her to make an outright purchase of territory as our country purchased Alaska.

New York City. PERRY O. HANSON.

From Doctor Axling

EDITOR THE CHRISTIAN CENTURY:

SIR: Regarding your editorial comment to the effect that in my recent article I had "nothing to say" in reference to Japan's treaty promises, let me repeat what I actually did say: "Her whole recent handling of her controversy with China has put a severe strain upon the peace machinery of the world, and *laid her open to the charge of not having lived up to the spirit of the peace pact.*" That to my mind is saying a great deal. It is a statement that cuts to the quick on the part of some of my finest Japanese friends.

With the approval of both Japan and China, the League of Nations' committee of inquiry is now on the ground making a first-hand study of this most deplorable crisis. This commission is still in the midst of its work of investigation. Until its work is completed, its findings formulated, and the League of Nations, or some international tribunal, on the basis of these findings makes a pronouncement regarding the debated question of the status of the treaties, I feel that it is unwise for self-appointed individuals and organizations, outside of the nations immediately involved, to set themselves up as judges and make pronouncements. To do so is not only premature, but it befogs the issue, creates an atmosphere in which reflection and self-examination become well nigh impossible for the nations concerned, and ties the hands of those within these nations who are working for an understanding and for a peaceful solution.

Dr. Learned has rendered a long and noteworthy service in Japan but his question, "Why does he not say a single word in regard to Japan's action at Shanghai?" astonishes me. I must ask him to reread my article. In it I say, "There is much that her (Japan's) military men have done during these six months which the writer cannot justify. The bombing of unprotected cities and civilian populations has left a stain on Japan's fair name which it will take long years to remove. Her failure to iron out the tangled situation at Shanghai in cooperation with the League of Nations, or with the help of the powers represented there, rather than resorting to her own military prowess, was a tragic blunder."

Dr. Learned's other three questions would force me to deal in detail with the problems in Manchuria and Shanghai, which have set Japan and China at loggerheads. In my article I

said, "In spite of the chaos and turmoil which has prevailed in China during the last fifteen years, she has had a consistent, persistent policy in Manchuria. Every move she has made in that area has been directed towards elbowing Japan out." To go further than this and do what Dr. Learned requests of me would put me in the light of a partisan of Japan attacking China. Both in my public utterances and in my writings, I absolutely refuse to play that role.

My motive is not controversy, or to set one of these nations off against the other. This is by no means a one-sided question. It has a bewildering number of angles. Light needs to be thrown in upon it from every possible direction—from both China and Japan. Light opens the way to understanding, and understanding will help to usher in the reign of peace.

The major thesis of my article does not seem to have captured the attention which I had hoped that it would, "There can be no world peace without economic justice on a world scale." If this most unfortunate development in the far east will teach us that we cannot carry on a ruthless economic war and build a peaceful world at one and the same time, it will not be without its blessings. If we want peace we must pay the fearful price of sharing our economic advantages with those who are less favored, not only as between man and man but also between nation and nation. The only way out is to build a truly Christian world where Jesus' way of life will be the norm and operative not only among individuals but among nations.

Springfield, Mass. WILLIAM AXLING.

That Methodist Vote

[See editorial on page 597.]

EDITOR THE CHRISTIAN CENTURY:

SIR: I couldn't help smiling when I saw your editorial, "Eastern Methodists Go Socialist." This was followed by excerpts from the report of the social service committee from the New York East conference. The report was a fine one and the committee is composed of some of the finest young men in the conference, and it is true that the conference did pass it unanimously. But this is the humorous part of it all, that the eastern Methodists in general and the New York East conference in particular have not gone socialist. They have only adopted another report.

I happened to be there when the report was read. Copies of the report were passed out just before Rev. Paul Dubois, who wrote the report, began to read. Having completed the reading of the report he moved its adoption. This was seconded and passed without a single comment being made upon it. My impression on hearing the report was that it was advanced if not radical in spots. The advocating of the government taking over "the principal means of production and distribution" and certain other pronouncements is pure socialism, and if the conference had been awake or had been stirred at all by the contents they never would have given it their unanimous sanction, without at least some comment on it.

It is true that no one raised any objections and the report was not questioned. It is true that it received the unanimous formal approval of the conference. But it is also true that only a small part of the conference was present when it was read and the votes were not counted.

The report on the state of the church which immediately followed brought out this interesting information. In response to the question "Are you willing to take the lead in drastic reform to prevent future depressions?" which was part of a questionnaire sent out to members of the conference, there were 95 replies —55 said yes, 40 said no. Of the 55 who answered in the affirmative, 36 had a definite program. Ten said there was no hope except through personal regeneration. Twenty-six said that their hope was through Christian socialism.

What you in your editorial termed socialism of the eastern Methodists, particularly of the New York East conference, was only the pronouncement of a small group who were not taken seriously by the rest, but who only gave them weak and unenthusiastic applause for their efforts. It was just another pronouncement that means nothing. It didn't make anyone mad—not even your correspondent.

Babylon, N. Y. C. NEWMAN HOGLE.

Et Tu, Brute

EDITOR THE CHRISTIAN CENTURY:

SIR: This organization is neither political nor sectarian, as you probably know. I hope therefore you will absolve us of any partisan intention in offering a sort of protest against the editorial appearing in your issue of April 20 bearing the title, "The Religious Issue."

We venture to suggest that the author of this editorial has misunderstood the purpose of the legislative act which became law on March 17 by the affixing of the governor's signature—the act prohibiting the seeking or giving of information concerning the religious affiliations of persons seeking employment in the public schools of the state of New York.

The law is intended to correct a patent evil. It has been the practice in some communities to set up a religious qualification for appointment to positions in the schools. Fortunately, this practice has been of rare occurrence, but it has existed just the same. It came sharply to the attention of Governor Roosevelt about two years ago, when a young lady who was applying for a position in a certain up-state county was told by the principal of the school to answer certain questions with regard to her religion. It was definitely stated to the young lady that if she could not declare herself a Protestant, she need not expect the appointment. I am sure that the governor's attitude toward this kind of requirement would have been just the same, had the young lady been of the Jewish faith or a member of some Christian Protestant communion. The thing was so obviously outrageous that corrective legislation was needed to prevent a recurrence. Whether the act in question is well drawn or not is beside the point. It is evidently a sincere attempt to remedy a dangerous situation.

For this reason we believe your editorial to be quite unfair to Governor Roosevelt and to the legislature that framed the bill. If you are not persuaded by this statement, we shall be glad to supply you with the facts in regard to the specific case mentioned above.

New York City. FORREST BAILEY,
Director, Civil Liberties Union.

[Our understanding of the new law is not changed by the foregoing communication. It was because we understood it to be just that kind of a law that we denounced it. That an American citizen, whether a member or employe of a school board or not, should be forbidden to acquire *knowledge* concerning the religious affiliation of an applicant for employment in the public school system is, we hold, an outrageous invasion of personal liberty. It would be bad enough, but not quite as bad, if the prohibition applied to the exercise of his vote or influence for or against such an applicant on the basis of such knowledge. But even such a prohibition would be tyrannous in theory and incapable of enforcement. But to make it a crime to get *information* concerning a candidate for janitor or clerk or teacher—any kind of information: concerning religious affiliation, scholastic training, age, moral character, personal qualities, color of hair, frequency of taking a bath, anything the member or employe may wish to know—well, the proposal impels us to rise right up —dry though we are—and shout for personal liberty. We affirm that if any member of a school board in the state of New York wants to know the religious affiliation of any candidate for a school position he has an inalienable right under the constitution of the United States to get it, if he can, the new law to the contrary notwithstanding. If, when the test of this law comes, the courts do not so hold, we shall have to admit that this is not the kind of a country we have always thought it was. Meantime we have no words to express our amazement that the American Civil Liberties union—of all people!—should come to the defense of such a law.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Ministers Will Go to Kentucky

New York Clergymen Accept Invitation to Coal Fields—Plan Peace Parade

(Correspondence from New York)

NEW YORK, April 30.—The Kentucky strike situation still holds the attention of many of us in New York. The Civil Liberties union expects to send a delegation there some time next month. The ministers who recently petitioned the senate for an investigation of the Kentucky coal fields were, as I noted in this column a week or two ago, invited by the authorities in Pineville to come and see for themselves. Dr. Fosdick, to whom that invitation was addressed, was unable to accept, but several clergymen will go next week. Among the ministerial group will be the Rev. Allan K. Chalmers, Rev. Cameron P. Hall, Rev. C. Rankin Barnes, Rev. Guy E. Shipler, Rev. Bradford Young and Rev. William B. Spofford and possibly Rev. Reinhold Niebuhr and Rev. W. Russell Bowie. Many of us ardently wish that there might be an investigation of that situation made by some impartial body which would merit public confidence and that such light might shine in on the situation as would result in the removal of the abuses which have made that section a synonym for class war. Possibly there is a challenge here to the Federal council of churches.

* * *

Plans for Peace Parade

The peace parade which had been scheduled for Saturday, May 14, has been postponed to Saturday, May 21. This action has been made necessary by the beer parade sponsored by Mayor Walker. The cry for beer may not have been raised, as some allege, as a way of drowning out the cry for bread but it does tend to obscure the issues of unemployment and war. A vigorous attempt is being made to recruit marchers in the peace parade from the young people of our churches. This parade is intended primarily for those who have personally renounced war and have determined to take no part in it for whatever alleged purpose it may be waged.

* * *

Seminar in Mexico

Hubert C. Herring, who has been conducting parties to Mexico for the study of the life and problems of that land, announces that the same plan will be followed this summer from July 3 to 23. The leadership of the discussions to be held in Mexico is impressive, for among the authorities to be heard are Frans Blom, authority on the archeological monuments of Mexico, Judge Florence E. Allen of the Ohio supreme court, Count Rene d'Harnoncourt, expert in the arts and crafts of Mexico, and many others of equal standing. These seminars have done much to promote understanding of Mexico on the part of American religious and educational leaders.

* * *

Madison Avenue Presbyterian Church Adopts Economic Resolutions

There have been many resolutions on economic and social issues emanating from denominations and federations but there have been very few from local congregations. It is significant that one of the largest churches in this city has been studying all this year the question of how best to bring Christian principles to bear upon the economic issues of our day. It has not been content merely to study and discuss but has, by order of its session and its congregational meeting, transmitted its conclusions to the denomination. The memorandum submitted to the local presbytery affirms the conviction that "present conditions constitute an unavoidable challenge to the Christian church" and urges that the Presbyterian church as a whole create a commission of recognized religious and economic leaders which shall devote itself to the consideration of the church and the economic order. It urges also that local churches and other ecclesiastical units within the denomination have specially constituted committees to deal with these pressing issues.

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Dr. Crandon Speaks to Psychical Research Society

Dr. L. R. G. Crandon, husband of "Margery," the famous Boston medium, spoke to about 500 people at the Hotel Biltmore the other night. The audience, made up of members and friends of the Society for Psychical Research, listened with the deepest attention as he told of the strange phenomena taking place in the presence of his wife. When one hears him speak and views the many pictures thrown upon the screen only the deepest prejudice will permit the dismissal of the whole field as fraud. The independent voice and finger print phenomena as well as the cross correspondence and the Chinese writing were particularly impressive. Perhaps there never can be any scientific demonstration of immortality but it seems a pity that there should be so much objection both on the part of orthodox science and orthodox religion to anyone's making the attempt.

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American Catholics Show Increase

The 1932 official Catholic directory was issued yesterday. According to these figures the total number of Roman Catholics in the United States is now 20,236,391, an increase of 21,293 over the year before. The number of converts during the year was 40,269, a slight gain over 1930.

EDMUND B. CHAFFEE.

Vermont Village Fully Employed

New England Weathering Depression Better Than Rest of Nation—New Prison Ideals Successful

(Correspondence from New England)

BOSTON, April 30.—To the churches nothing that is human is alien. Where the people are not thrifty, how can the churches thrive? In the prevailing gloom, a tale of prosperity from Vermont brings a gleam of hope. Gilman, a village in the hills near the headwaters of the Connecticut river, is said not to have had one man unemployed in two years. A paper company is working, with three shifts, 24 hours six days in the week. A manufactory of fiber bags is working double shifts full time. A new industry is to open, planning to make 60 tons of paper bags a day. There are no paupers and there has never been a strike. Charitable organizations, for which there are no local needs, are actively engaged in aiding other communities. A band of 24 pieces has been organized to play during the summer in the town park. Similarly, Orleans is a "taxless town"; and Vergennes has no use for its poorhouse and offers it for sale.

* * *

New England Leads Nation In Stability

Statistics compiled by the New England council prove that this section is weathering "this winter of our discontent" better than the nation as a whole. Business failures in 1931 were 5.6 per cent less than in 1930, while for the rest of the country they increased 8.6 per cent. The various lines of industry are from 2 per cent to 20 per cent better off than the same lines in other sections. Metropolitan Boston added 222 new industrial plants during 1931, 15 more than in 1930; while 16 firms reported to the chamber of commerce plans for expansion.

It would be invidious to point out the difference without mentioning the causes. New England has no monopoly on the remedies for depression. It has a denser population and fewer natural resources than most sections. Covering 2 per cent of the area, it has 6.55 per cent of the population of the United States. This population contributed, in 1930, 7.56 per cent of the total retail sales and owned 7.97 per cent of the country's wealth. The variety of its industries stabilizes its prosperity. It possesses 2¼ per cent of the estimated "saw-timber." This is not as much superiority as one would expect in view of the fact that two-thirds of its area is forest land. But its woods, its broken seacoast of 1,283 miles, its 5,000 lakes, and its 215 mountains more than 3,000 feet in height make it a recreation

land. Its recreational facilities are estimated at $500,000,000.

But it is its use of what it has that has helped during this crisis. Its well known conservatism now aids recovery. "New England has learned the value of cooperative action in meeting business recession, and has organized itself, defined its economic problems, and applied solutions." This is largely due to its "council," a semi-official body representing the six states.

* * *

Prison Seeks to Be "Social Hospital"

In a social order that must thus be increasingly cooperative, there is no problem more perplexing than the morbid individualism of crime. On April 19, Howard Gill, warden of the Norfolk prison colony, told the union ministers' meeting, under the auspices of the Greater Boston federation of churches, of that attempt to find a solution. Some states are still building costly "bastiles." But it was hardly to the credit of the old system of solitary confinement that "only 5 per cent went insane." A careful investigation of 500 "graduates" of Concord reformatory, with all its improvement on previous methods, revealed that 80 per cent were failures. We must stop thinking of crimes and think of individual cases. The first step is classification of prisoners. The prison is a hospital. If we cannot cure causes, we must treat symptoms. "Within walls, at Norfolk, we are building a community supervised but not prisonlike. We are building houses where men live free, as well as houses with locks. We have shops, schools, an athletic field, a community house, as well as administration building and jail. We seek to teach responsibility for life in a community, not by self-government, but by joint action of a council chosen by the prisoners and of the staff. While ordinary prisons cost $5,000 per cell, ours will approximate only $1,000. The churches can help, especially by furnishing volunteer workers to keep the home life of the prisoners normal, a vital element in their recovery. The results of our system are beyond our hopes."

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And So Forth

The second annual rally of the Providence Bible institute, with music by the Dudley carolers, on April 17, filled Symphony hall to overflowing. "The institute was founded in 1929, an outgrowth of the Dudley (Mass.) school with a history since 1906, for the purpose of preparing young men and women for Christian service at home and abroad."

The Boston chamber of commerce, April 10 to 16, "coordinated the art-groups of the metropolis" in an "Art week," to fulfil the desire of the public for a keener appreciation of things that are beautiful and the development of good taste."

Defenders of prohibition are disappointed that, in the only real contest for republican presidential delegates, in the ninth district, Prof. T. N. Carver and Rep. C. S. Luitwieler, on a "dry" platform, were defeated, 6,500 to 10,000. But they were opposing "regular" candidates, and party committees in some of the cities refused to let Prof. Carver speak.

E. TALLMADGE ROOT.

Missouri Parties Irked by Liquor

Democrats Dodge Issue Entirely; Republicans Call for a National Convention—Salvation Army Jubilee

(Correspondence from St. Louis)

ST. LOUIS, April 25.—Communities that have best known and most severely suffered from the evils of the liquor traffic are most strenuous in opposition to return of the saloon or any form of legalized traffic in alcoholic beverages. St. Louis, a one time city of big breweries and beer barons, knows these evils. The city papers are wet and most of them openly advocate every phase of anti-prohibition sentiment. Happily for the city and state at large there are strong forces ready to speak in opposition. Scarcely a wet statement is made in print that is not promptly answered. When the chamber of commerce published the poll of its members the Baptist ministers' conference issued a statement questioning their right to speak for the people of St. Louis and adjacent trade territory. Their words were factful and vigorous. The president of the American Educational society, a resident of St. Louis, called the statements in reference to the drinking of youth in schools and colleges a slander and denominated these charges as careless generalities without specifications or substantiation.

The W. C. T. U., in one of its regional conferences attended by 200 out-of-town delegates and with more than 500 persons at the noonday luncheon, said: "Political parties cannot afford to antagonize dry voters, who will not be stampeded to vote for a wet or even moderately wet candidates on the ground of party exigency. One lesson should be sufficient, but if it is not, we will administer a second lesson. We demand and will have a dry president."

* * *

Salvation Army Golden Jubilee

The week of April 9-17 the Salvation Army celebrated the 50th anniversary of the organization in St. Louis. Special services were held each day. At the jubilee service ministers and laymen of every denomination brought greetings and congratulations. The daily papers in pictures, news stories and editorials gave extended publicity. It was for the army a felicitous and auspicious occasion.

Commissioner W. A. McIntyre of Chicago, territorial commander, delivered the principal address before a crowded auditorium at Third Baptist church. The army has four corps in St. Louis and under the supervision of the divisional headquarters conducts work in 17 towns and cities in southern Missouri and nearby Illinois. In the city they own five buildings valued at $300,000 and use three rented buildings. Their quarterly reports indicate an attendance of 21,212 in the senior and 13,000 in the young people's departments of religious work.

The State Political Conventions

The state democratic convention first met and went through the routine of carrying out a boss-dictated program. Their pronouncements were brief and with no word about prohibition. A very wet paper made this comment: "They displayed the usual partisan fear of what they thought was a red-hot political poker, whereas it was a magic wand. Its use offered a traditional democratic opportunity to submit a question to the people. The stupidity of the omission was no less than stupendous."

The state republican convention accepted the challenge and presented a garbled and indefinite appeal for resubmission through a national convention to be called by congress. The resolution was practically agreed on before the convention assembled and to prevent any upset of the plan or presentation of a too radical movement the committee on rules directed that resolutions must first be presented to the committee on resolutions. The right to amend or eliminate was not anticipated and a wet country member of the state legislature and campaign manager for a prominent candidate "spilled the beans" for booze by moving to strike out the entire reference to the 18th amendment. By invective and ridicule he affirmed that the resolution was meaningless, insincere and not in good faith. Specifically, he said: "It is a sop without any gravy to the wet counties of the state and will deceive nobody. The 18th amendment is in the constitution to stay. Every man and woman in this room will be dead before it is changed, so I ask you to vote with me for a change in the Volstead act."

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Press Comments

The convention action was designated by city and state papers as "A Fabian Prohibition Policy." The constitutional limitations necessitate a long process. "This is the wet gesture of the Missouri republicans. They asked for something they didn't want and knew they couldn't get. They don't know how dry they are. But that they can go so far as to make a wet gesture is indicative of something new within the party. . . . Whether an inspiration or merely the result of a recognition of the inevitable, the state republican prohibitionists have only seemed to relinquish something. While appearing to concede something to the liberal view of the country, the actual result is confined to appearances."

* * *

The Enlightening Significance

These newspaper comments in my opinion are superficial. The resolution was drawn up after many days consideration, not by rampant wets, but by party leaders, and then only after both wet and dry politicians gave full expression to their views and an audience was had with representatives of dry movements. It was a concession to clamorous wets, but not as full as they desired. The element of time and constitutional procedure involves many details and delayed action. The concession, however, does for the time satisfy some wets. The republican party and the

democratic party, if they will, by thus temporizing may now say, as one paper suggests: "We do it, also, because in such a year as this, with tremendous economic questions before the voters, it is a menace to our country's future to have the presidential and congressional elections turn on the emotions, bitterness and prejudice aroused by the prohibition issue."

* * *

The Law Is Enforced

During the W. C. T. U. convention representatives of the federal enforcement department for the ninth district were cordially received and applauded when they made statements concerning their work. The record of this department July 1, 1931, to February 29, 1932, in part is as follows: Arrests, 3,790; convictions, 2,893; jail sentences, 2,762; days imprisonment, 554,060 or 1,515 years and 285 days; fines imposed, 2,486; amount of fines, $367,200; injunctions, 396; stills seized, 1,041; spirits seized, 33,961; penalties collected and value of 333 automobiles seized, $478,160; cost of operation, $344,800; excess of fines and other collections above cost, $133,360. The ninth district during this period ranked first in the nation for efficiency, character of cases presented and information filed.

CHARLES O. RANSFORD.

Presbyterian Committee Rejects Birth Control and Marriage Revision Plan

A committee of ministers and ruling elders, appointed by Moderator Lewis S. Mudge of the Presbyterian general assembly, rejects practically the entire report of the special commission on marriage, divorce and remarriage of the Presbyterian Church in the U. S. A., which unanimously approved of birth control and offered five other recommendations to the last general assembly. These radical recommendations were presented soon after the appearance of the Federal council's statement favorable to birth control last year. The commission at that time recommended that the general assembly appoint a committee "to study and report to the next general assembly" on the wisdom of sending its report to the presbyteries for a vote on inserting it into the confession of faith. The new committee, as is now revealed in the denomination's "Blue book" of recommendations to come before the 1932 general assembly, makes no direct reference to birth control, but merely submits a revised chapter on the "solemnization of marriage" for inclusion in the directory of worship. All that the committee says about divorce and remarriage, to which the earlier commission devoted its major attention, covers a third of a page in the "Blue book." Dr. Henry C. Swearingen of St. Paul is chairman of the new committee.

World's Sunday School Convention To Meet in Brazil

The date of the 1932 World Sunday School convention is July 25-Aug. 1, the place Rio De Janeiro, Brazil. Dr. H. Augustine Smith will have charge of the music. A feature will be a chorus of 1,000, singing in the Portuguese tongue.

Cardinal Rebukes Father Coughlin

Holds Radio Preacher Strays from His Proper Field—Support Dr. Vance for Moderatorship

(Correspondence from Detroit)

DETROIT, April 25.—The most sensational news with an ecclesiastical slant that has broken over Detroit for a long time was Cardinal O'Connell's rebuke of Father Charles E. Coughlin of the Shrine of the Little Flower, whose radio sermons have been heard by millions. The press here played it up spectacularly. Something of this kind has been expected on the part of those who profess to know the inside of such matters. Father Coughlin has an immense following in this section and also myriad critics among those of his own faith. He is out of the city just now and nobody has spoken for him. Bishop Gallagher is likewise away. It will be remembered that the cardinal's rebuke of the famed radio preacher was because of the subjects he discussed, their secularity and their controversial character economically and politically. Father Coughlin is off the air until the fall, and it will be interesting to see the aftermath of this incident.

* * *

Boom Dr. Vance for Moderator

The Rev. Joseph A. Vance, long time minister of the First Presbyterian church here, and eminent in the councils of his communion, has been recommended by the presbytery of Detroit for election as moderator of the general assembly of the Presbyterian church. Dr. Vance has been mentioned favorably for this high office many times, and there is good reason to believe that his election will be favored by many of his brethren despite the fact that he will not make any move to secure the office or permit his friends undue political activity in his behalf. At the same meeting of the presbytery the Rev. Warren E. Hall, minister of First church, Wyandotte, for twelve years was elected moderator of the Detroit presbytery for the coming year, succeeding the Rev. Alfred Samuel Nickless of the Covenant church, this city.

* * *

Adopt Associate Membership

The "associate member plan" under which members may be received from other churches without baptism by immersion was adopted by the Birmingham Baptist church at a congregational meeting recently. The Rev. David Leon Woodward, minister of the church, after announcing that the following churches in this area had also adopted the plan, to wit: First church, Detroit, Bethany church, Pontiac, and the Redford Baptist church, said: "It is not in keeping with the spirit and teaching of Jesus to allow a form, or a mere matter or ritual, however beautiful and impressive, upon which good Christian men and women differ, to be a bar to fellowship among those who are otherwise as one on the great fundamentals of our Christianity. A unity based on doctrine is impracticable. The only permanent and inclusive basis of union is the common sharing of the spirit of the Galilean."

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Many Pastoral Changes

Several churches in the area which have been pastorless for some months will soon be welcoming new ministers. Thus Trinity Methodist, Highland Park, has called Dr. William E. Harrison, who comes from the McCabe Methodist church, Wilmington, Del. Nardin Park Methodist is expecting Dr. Earl Hoon of Seattle soon. First Congregational has invited the Rev. Warren Wheeler Pickett of the Church in the Gardens, Forest Hills, L. I. Dr. Pickett, who succeeds Dr. J. W. G. Ward, will take charge of this historic church in the fall. Rev. Ralph P. Caggett has resigned as pastor of the First Congregational church in St. Clair, to accept the pastorate of the Highland Park Congregational church.

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Church Celebrates 75th Anniversary

At Waltz, in the southern part of this county, St. John's Lutheran church celebrated its 75th birthday on a recent Sunday with elaborate ceremonies. The Rev. Louis Andres, who has been pastor of the parish since 1905, presided, and addresses were delivered by the Rev. John Schinnerer, and the Rev. F. A. Hertwig. This church has a baptized membership of more than 500, and began its history in a log house.

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Leading Rabbi Returns From Cruise

Rabbi Leo M. Franklin, Temple Beth El, was the speaker for the coast to coast broadcast of the Church of the Air over the Columbia network on a recent Sunday. His theme was "The Testing Hour for the Jew." This fine spirited rabbi, who has been in Detroit for more than a quarter of a century, has carried heavy pastoral duties the past winter. Think of conducting 14 funerals in 15 days! That is Rabbi Franklin's record established this spring. Recently he returned from a short cruise in the Caribbean, much improved in health.

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Citizens League Renders Effective Service

There is an effective organization in this city, the Detroit Citizens league, led by William P. Lovett, which has served long and nobly in a difficult field. Much credit must be given this organization for the nonpartisan system under which the city operates. The late Henry M. Leland was tireless in his activities through this league, and other eminent laymen have cooperated to the fullest. The league publishes the Civic Searchlight, a sprightly and useful voters' guide. It appears just before primary and general elections, and is not afraid to take unpopular positions. Mr. Lovett is the author of the book "Detroit Governs Itself." Formerly a Baptist minister he is an able speaker with a fund of political information at the tip of his tongue. EDGAR DEWITT JONES.

Churches Differ in Scandinavia

Surface Likenesses Misleading—Kreuger Scandal Rocks Sweden—Influence of Soederblom Remains

(Correspondence from Geneva)

GENEVA, April 22.—Having just returned from a trip to Scandinavia, I find myself asking the question, "Does Scandinavia exist?" The better one comes to know Denmark, Norway and Sweden, the more different they seem. In the Christian realm, for instance, one finds marked dissimilarities. The Danish situation is still largely characterized by the emergence of a special Danish edition of "Barthianism," which exerts a great influence among the younger pastors and which is on the warpath against the older Danish pietism of the Inner mission, once all-powerful in Danish church life. In Norway, however, it is precisely pietism, with a strongly confessional Lutheran emphasis, which is transforming the religious life of the country under the leadership of its aggressive leader, Professor Hallesby of Oslo. And in the Swedish church, the "highest" of all Protestant churches, one finds again a very different orientation; more appreciation of modern culture and less religious individualism. A similar observation can be made in the life of the universities. At Oslo there is a strong and aggressive communist movement among the students. Its leaders are of the best intellectual classes of the country. In fact the two outstanding personalities among them are the sons of a professor of theology. In Sweden and Denmark, however, communism plays only a negligible role among students.

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Who Was Ivar Kreuger?

In Sweden the one topic of interest is the "Kreuger affair." The Swedes, who are a proud nation, consider it a great blow to their national reputation that one of their countrymen should have become the holder of the world's record in graft. At the same time it is estimated that the Swedes will lose between 300 and 500 million crowns as a result of Kreuger's activities. For a small nation this is an immense sum.

"Who was Ivar Kreuger?" That is the great mystery. A man who just a few weeks before his death could talk to Mr. Hoover for three hours and (as Mr. Hoover himself seems to have confessed), could give him the "best analysis of the present world situation which he had heard from anybody" is not an ordinary crook. In fact, those who had known him believe that Kreuger considered himself a sort of economic messiah, destined to save the world from disaster. Swedes compare him to Charles XII, who also suffered from megalomania, and whose death was equally tragic. It is certain that Kreuger was a dreamer of dreams, and it is likely that he considered himself as "beyond good and evil." In spite of his millions he did not get much out of life. He lived a lonely life without family, without friends, without enjoyments. A tragic victim of a world of figures and fictions!

* * *

The Heritage of Archbishop Soederblom

If Kreuger can be compared to Charles XII, Soederblom must be put side by side with Gustavus Adolphus, whose death will be commemorated this year in many countries. Sweden has not forgotten Soederblom. It has honored him with a grave before the altar of Upsala's beautiful cathedral. It has produced an immense Soederblom literature, which deals with all aspects of his rich and varied life. And it is now preparing to continue the ecumenical tradition, which was personified in him.

At a meeting held last week at Stockholm, a fine precedent was set for other countries as the various committees for the three "ecumenical movements"—World alliance for promoting friendship through the churches, Life and Work, and Faith and Order—decided to join in one council with special sections for each of the three movements. This council will be supported by an "Ecumenical association," of which Christians of all churches can become members. A monthly magazine and regular conferences will help to propagate the ideal of church unity among larger circles. Among the founders of the movement one finds such well known leaders as Professor Westman, Bishop Rohde, and the two sons-in-law of Archbishop Soederblom, Professor Runestam and Professor Brilioth. It is hoped that the new archbishop, who will be installed on May 22, will accept the chairmanship of the council. While it is unlikely that Archbishop Eidem will take as active a part in ecumenical life as his predecessor, it is said that he is interested in church unity. His main emphasis will, however, be on the fostering of the spiritual life of the church. He comes from the southwestern area of Sweden, which has a church life of great depth and vitality.

* * *

Soederblom and the Roman Catholic Church

One of the very last articles by Soederblom, which appeared after his death, was a full reply to the Jesuit leader Pribilla, who has written the most authoritative and complete Roman Catholic volume on the ecumenical movement. To this article Pribilla has again replied. The discussion between these two Christian leaders is a perfect example of frankness and fairness in interconfessional discussion. Both remain faithful to their convictions, but at the same time both make a sincere effort to understand the other point of view. And it is therefore natural that Pribilla writes, in the leading Roman Catholic organ of Germany, Stimmen der Zeit, "May God resurrect the Catholic Soederblom."

* * *

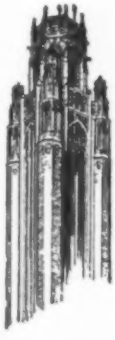
And So Forth

Mr. H. L. Henriod, secretary of the World's Student Christian federation, has been appointed general secretary of the World alliance for promoting friendship through the churches. The World alliance will soon move its headquarters to Geneva.

At a time in which the general student bodies of France and Germany are increasingly estranged from each other, it is encouraging to hear of the cordial reception given to Hanns Lilje, leader of the Germany Student Christian movement, who was the main speaker at the national Student Christian movement conference in France a few weeks ago. The subject was disarmament.

W. A. VISSER 'T HOOFT.

In the Heart of America



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Methodist Youth Erase Color Line

Epworth Assembly Works Toward Racial Good Will—Mass Committee Will Promote Community Morals

(Correspondence from Minnesota)

MINNEAPOLIS, April 20.—The Groveland Epworth League institute has met for many years at the Groveland assembly grounds on Lake Minnetonka. Two years ago by action of the institute, initiated in a quest group, two Negro girls were invited to become guests of the institute for the week as an adventure in racial appreciation. They came and were received in a spirit of perfect comradeship. Naturally and without embarrassment they took their places in dormitory, in class room, and on the playground. As a result of this adventure it was voted unanimously to widen the scope of this adventure for the next year.

But an obstacle was encountered in the attitude of the directors and residents of the Groveland grounds. When it was proposed to bring one instructor and a small number of young people of the Negro race to the institute last year, the directors, for fear of destroying the fine fellowship that existed among the residents of the grounds, would not agree and the plan had to be abandoned. But at the close of that session it was voted to move the institute to another site if a satisfactory agreement could not be reached with the assembly residents which would permit the presence of representatives of other races. Later in the year a vote by mail confirmed the negative decision.

With the mandate of the young people themselves, the institute commission under the leadership of Dr. H. C. Wittich, manager, of St. Paul, and Rev. Paul Snyder, dean, of Minneapolis, made plans to secure the Janet Merrill park on Lake Minnetonka for the 1932 session of the institute. It will be held from June 25 to July 2, and to it representatives of all races will be invited. Rev. Carlyle F. Stewart, pastor of the St. James A. M. E. church of St. Paul, has accepted the invitation to be on the faculty.

* * *

Committee of 1,000 to Work For Moral Betterment

On March 25 Mayor Anderson of Minneapolis temporarily revoked the license of the Metropolitan theater, thus making it impossible for the playhouse to present "The Crazy Quilt," which was scheduled to begin a week's stand on the following Sunday night. His attention had been called to the advertising on the billboards, on handbills, and in the newspapers, which portrayed women practically nude, and scenes suggestive of the immoral and the indecent. Vigorous efforts were made to persuade or compel him to rescind his action, but he did not waver, and the show moved to St. Paul and began there on Monday night.

This action of the mayor, as a matter of course, brought upon him a torrent of abuse and villification from the liberal element of the city, but it also brought to him thousands of telegrams and letters of commendation from this and other cities, praising him for his courage and for his fidelity to his convictions. Coincident with this episode, the mayor has been seeking to combat the publication and sale of obscene and indecent literature, and has ordered a number of magazines off the stands of the city. Naturally this order has been obeyed only in part.

But these incidents have been instrumental in arousing public opinion and crystalizing sentiment to the extent that there is a move on at the present time to organize a large group of citizens into what is known as "The Committee of 1,000." This is to be made up of ministers, lay representatives of the churches, members of civic clubs, parent-teacher organizations, and the various moral and welfare groups. At a mass meeting in the mayor's reception room a few days ago, there was enthusiastic endorsement of the action of the mayor, and support and backing was pledged to him in every undertaking which looks to combatting indecent appeals to youth. The church people and the moral leadership of the city are back of Mayor Anderson almost 100 per cent.

* * *

Baptists' Every Member Canvass

In harmony with the practice of the Northern Baptist convention, the Minnesota convention and the Twin City Baptist union are cooperating in promoting their every member financial canvass during the month of April. This canvass will be carried on in every church of the state, and includes the local current expense and missionary budgets. The simultaneous feature is found to be very helpful and mutually encouraging.

* * *

President Hughes Quits Hamline

Dr. Alfred F. Hughes terminated his five-year presidency of Hamline university at St. Paul, when on April 7 he presented his resignation to the board of trustees. Differences of opinion as to policies of the school is the reason given for this action. His resignation was accepted with cordial expressions of appreciation of his energy and ability by members of the board. Dean Henry L. Osborn was appointed acting president until a new president is found. During President Hughes' administration, Hamline has made very real progress in the development of her curriculum, the general plan of work used at Chicago university having been adopted and put into operation. The high academic standing of the university is recognized by educational bodies throughout the country.

EDWARD W. STODGHILL.

Presbyterian Sunday School Students To Have Lessons in Prohibition

A study of prohibition will be made by members of Presbyterian Sunday schools throughout the country during the six weeks preceding the presidential election. The lessons are being prepared by R. E. Corradini, executive secretary of the Foundation of narcotic research and information.

Famous Church May Be Closed

Friend of Needy Faces Desperate Financial Situation—Ask Greater Relief for Unemployed

(Correspondence from Chicago)

CHICAGO, May 2.—There is real danger that Immanuel church, "the church that meets every human need without delay," will be forced to close its doors. And those doors have been doors of hope to thousands of nearly defeated people. The world's oldest breadline—it has been in operation 38 years, has fed 15,000,000 hungry, homeless men, and is now feeding 3,000 daily—may become only a memory. And Dr. Johnston Myers, the 72-year-old pastor, whose bulldog tenacity and tender concern for the man and woman who is down and almost out, has kept Immanuel on its job of human service while the neighborhood in which it is located has changed from the most aristocratic to one of the most needy in Chicago, may be compelled to accept defeat after all. Money and food have been coming in to keep the breadlines going—not only the 3,000 men daily at the church, but 400 or 500 mothers who are given food for their families each day, and another 2,000 men on North Wells street—but the church itself is in a bad way. The well-to-do people who used to comprise the membership and support the work have all moved far out of the neighborhood. A heavy debt was incurred when the spire fell a few years ago and the church undertook necessary repairs and remodeling and erected an office building connected with the church which it hoped might become denominational headquarters. That debt has been a back-breaker, and the present economic depression has proved to be about the last straw. The battle is not yet lost, but Dr. Myers admits that the situation is grave. "We may have to close in a few days," he said recently, "but it will only be after we have fought to the finish!"

* * *

Chicago Engaged in Spring House-Cleaning?

There is a growing feeling that unless Chicago cleans house a vast number of people, particularly church folk, will hesitate to come to the city for the Century of Progress exposition next year. I have actually had people who were considering setting up certain religious exhibits, or bringing certain meetings to Chicago during that time, ask if I thought that it would be safe in the city while the exhibition was in progress! On the other hand, the lords of the underworld see this exposition as a great opportunity to exploit the crowds with their wares—gambling, vice, etc.,—and it will be no easy matter to curb them. But powerful groups are at work determined to curb these exploiters of human weakness. Recently a chain of filthy taxi-dance academies have been closed by court action.

Gambling dens have been shut. It is fully recognized that a few sporadic raids and activities will not meet the situation, and those who are interested will not stop with a few spectacular efforts. Commissioner of Police Allman gives every evidence of determination to make and keep Chicago clean, and there is little doubt that he will do all that he can, provided powerful political influences do not intervene. And pressure is being brought to bear, and will continue unrelaxed, where pressure ought to be brought to bear. We really hope for the best!

* * *

Eddy Brothers Honored

The two famous brothers, Sherwood and Brewer Eddy, were honored at a dinner given for them by the Chicago headquarters committee of the Congregational commission on missions, at the Chicago Woman's club, Friday evening, April 29. The Chicago visit of the Eddy brothers was part of a tour which they are making of the leading American cities with the purpose of interpreting the present situation in China. Dr. Sherwood Eddy, who recently returned from a visit to 21 leading Chinese cities, described present conditions in China. Dr. Brewer Eddy discussed the interests of the church which are at stake in China.

* * *

Greater Relief for Unemployed Asked

"More adequate unemployment relief than is now available in Cook county, including payment of rents as an alternative to the eviction of families whose breadwinners are unable, through no fault of their own, to get work," was recommended at a recent meeting of the Chicago chapter of the American association of social workers, which includes representation from all branches of social work, university professors, and leaders in local relief efforts. The matter of federal "doles" inevitably came up for discussion, and the social workers found it impossible to justify such doles to banks and railroads while they were denied to the unemployed. Father Frederic Siedenburg, dean of Loyola university and chairman of the local chapter, is quoted as saying, "It is 'a condition and not a theory that confronts us,' and that condition is serious. I am in general opposed to all so-called federal doles, for I believe in the sovereignty of the states, but millions in federal aid already have been extended to banks and railroads, and must be also extended to breadwinners who through no fault of their own cannot find employment."

* * *

And So Forth

"How the other half lives" in times of economic inertia has been demonstrated to the public in the "Open House week" of Chicago settlements just concluded. Keeping up the morale of the worst sufferers from the depression and rendering emergency service have been the central tasks of these agencies during the past two trying years.

Presbyterian theological seminary graduated 49 men at its commencement exercises, April 28. Ten will continue studies for higher degrees and twenty-three have been called to pastorates. Dr. Charles Wood, of Washington, D. C., gave the commencement address.

The West Side Y. W. C. A. dedicated its new residence at 105 South Ashland boulevard, Sunday afternoon, April 24. President Albert W. Palmer, of Chicago theological seminary, was the speaker.

The Illinois council of religious education will hold two conventions this year, one in Olney, May 23-25, and the other in DeKalb, May 25-27. Speeches will be few but meaningful, and conferences and discussions will have a large place on the programs. "How to Teach Christlike Living" will be the general theme.

"Radical Labor Groups," "Psychic Science and Spiritualism," "Russia and Bolshevism," are among the Reconciliation trips scheduled for those who would see the world in Chicago during May. Dr. Frank Orman Beck is the resourceful leader.

CHARLES T. HOLMAN.

Offer Summer Courses

Scholarships Available for Those Doing Postgraduate Work at Chicago

Sixty-six courses will be offered during the summer quarter, 1932, which is to be conducted jointly by the divinity school of the University of Chicago and the Chicago theological seminary. During the first term, June 20-July 28, special attention will be given to the needs of religious workers in colleges and universities. Among the visiting instructors this summer will be Mr. R. H. Edwards, director of united religious work, Cornell university, and counselor of the National council of religion in higher education, and Miss Leslie Blanchard, executive secretary of the National council of the Y. W. C. A., both of whom will offer work directly in this field. Dean Shailer Mathews and Profs. W. C. Bower, A. C. McGiffert and A. G. Baker also will conduct courses dealing especially with problems of religious workers with students and, in addition, Dean A. J. Brumbaugh of the college of the university will lecture on "The Administration of Student Personnel in Higher Education."

For the second term, July 25-August 26, the emphasis will shift to pastoral work. Visiting instructors will be Dr. Justin Wroe Nixon, pastor of Brick Presbyterian church, Rochester, N. Y., Dr. Edmund S. Conklin, professor of psychology of the University of Oregon, and W. Hubert Greaves, professor of public speaking, Yale university. Dr. Nixon's courses will deal with "The Church in the Modern World" and "Preaching on Current Issues"; Prof. Conklin's work will be in the interesting fields of "Mental Hygiene and Religion" and "Psychology and Personality"; and Prof. Greaves' courses will deal with various aspects of public speech. President Palmer and Profs. Holt, Holman, Chave, Powell and others of the regular faculty also will offer courses in preaching, pastoral work, church organization, interchurch cooperation, and religious education of special interest to the pastor.

In addition, during both terms, there will be a large number of elective courses in the fields of Old Testament, New Testament, church history, Christian theology and ethics and practical theology. These courses can all apply toward residence work for a degree from the University of Chicago or the Chicago theological seminary.

To approved applicants enrolling in the divinity school scholarships will be available to the amount of $40 for one term and $80 for the quarter, applicable to tuition fees of $50 and $100, respectively. To those enrolling in the Chicago theological seminary the regular fees and scholarship regulations will apply. It is estimated that in either school the total net expenses, above travel, for one term will be approximately $70. In the case of those entering for the first time an additional matriculation fee of $20 will be charged.

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foundation, a special fund has been provided for the purpose of aiding a limited number of college and university teachers and administrators, university pastors, and Christian association secretaries to meet a portion of their expenses. Applications for such aid should be made before May 15.

Death of Rev. F. E. Taylor, Baptist Leader of Indianapolis

Rev. Frederick E. Taylor, since 1906 minister at First Baptist church, Indianapolis, died on April 28 from a stroke of apoplexy. Dr. Taylor early entered business, but was ordained in the Baptist ministry in 1895; he graduated from Colgate divinity school four years later. He was pastor of Central Baptist church, Brooklyn, N. Y., from 1899 to 1903, then for three years engaged in evangelistic work, and from that passed to his Indiana pastorate. Dr. Taylor was president of the Northern Baptist convention in 1921-2.

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Seattle Pastor Condemned for Militant Declaration—Prohibition Fight Waxes in Northwest

(Correspondence from Pacific Northwest)

PORTLAND, Ore., April 28.—The question of militarism in education has been much to the front during the past two months in the Pacific northwest. It came up in Seattle when a large mass meeting asked the school board to close the schools to military officials engaged in promoting citizens' training camps. The board compromised by permitting the officials to visit the schools, but only when not in uniform. This action resulted in much feeling on the part of the American legion, which adopted resolutions about the "direct insult" and "affront" thus shown to the uniform of the country and the principles of the organization. The potent influence of Dr. Mark A. Matthews, pastor of the First Presbyterian church, was thrown on this side of the controversy. In a sermon he asserted that "war has been declared by the forces of evil and bolshevism against the institutions of God and America." As a chaplain in the officers reserve corps, with the rank of lieutenant colonel, he exclaimed, "May God paralyze my tongue if ever it should dishonor the uniform of my country." The next day the papers carried a front page statement cogently giving the Christian position on war and condemning the attitude of Dr. Matthews. It was signed by four leading pastors, E. A. Fridell, First Baptist church, M. O. Sansbury, First Christian church, F. W. Shorter, Pilgrim Congregational, and L. W. Taylor, Ballard Presbyterian. The parent-teachers councils of the city and county took their place with these four pastors. At the same time a group of ministers in the eastern part of Washington, headed by Rev. R. B. Shaw, of Spokane, started a movement to secure signatures to an initiative bill which would prohibit compulsory military training.

* * *

Repeal of Prohibition Enforcement Act Will Come to Vote

It is not so easy to arouse interest in this question, which has been worn threadbare by the discussions of the past dozen years. However, it is now certain that an initiative bill repealing the state enforcement act in Oregon, will be on the ballot next November, and the same thing will probably be true of Washington. In the latter state, moreover, the issue will come sharply to the front in the candidacy for reelection of Senator Wesley L. Jones, who is a prominent dry, and that of Congressman Ralph Horr, of Seattle, who never loses an opportunity to avow his wet sentiments. On April 12, Portland prohibitionists gave a dinner, which was addressed by Dr. Daniel A. Poling of New York city, who holds his legal residence in this city. He flew from New York for the occasion, consuming less than 48 hours on the journey. The gathering filled the largest dining room in the city, was representative and enthusiastic and if its spirit can be carried out over the state the result of the election is not in doubt. The campaign will be in charge of a committee of 100, which represents all interested groups. The Morning Oregonian, which recently took a position in favor of the revision of national prohibition policy, has come out strongly against any change in the state law.

* * *

Oregon Votes for Continuance of Compulsory Training

In Oregon, the R. O. T. C. issue has risen in connection with the reorganization and unification of higher education in the state. The board, which is composed of nine prominent citizens, appointed a subcommittee of three which held a hearing on the matter of compulsory military training. At this time Dr. E. C. Farnham, secretary of the Portland council of churches, represented the sentiment for peace which is dominant in that organization, while Chaplain John W. Beard, pastor of the Mount Tabor Presbyterian church, Portland, took the part of the militarists. It is understood that the subcommittee was favorable to discontinuing the compulsory type of training, but the full board finally voted the other way in the belief that such action represented the sentiment of the state generally.

* * *

And So Forth

One of the new churches in this section was recently sold by the sheriff, bid in by the bondholders, and is now rented to the congregation, which originally constructed it. Another has secured a moratorium for two years. However, for the most part, churches in debt are carrying on, although the amount of money segregated for building debts cuts deeply into the sum available for ministerial salaries, current expenses and benevolences. While the building of new churches has almost ceased, the Christian Scientists of Portland have just dedicated the first permanent home for their sixth, or downtown congregation. This is one of the most beautiful and imposing ecclesiastical structures in the city, the architecture being romanesque, with a distinctly modernistic note. In Seattle, the Magnolia Bluff Presbyterian church will be built as soon as bids have been accepted. This project is a part of the building program of the First Presbyterian church.

Spokane leads the Pacific northwest in its emphasis on daily vacation church schools. The enrollment is expected to exceed 5,000 this summer, and the training school for teachers which has just been held, brought together more than 100 prospective instructors from more than 30 churches.

The Eugene Bible college, which is now occupying quarters rented from the bondholders to whom the school property was decreed, claims that 65 per cent of the Disciple ministers in Oregon are graduates of the institution, and that enough of those in California, Washington, Idaho and Montana are in the same category to make the proportion one-third for the five states. The school is conservative in its theological outlook and in its attitude toward cooperation with other bodies.

After a three year ministry Dr. Earl Hoon has left the First Methodist church

in Seattle to accept the pastorate of Nardin Park church, Detroit. It is not likely that his successor will be announced before June. The Seattle congregation is one of the half dozen largest in the denomination.

EDWARD LAIRD MILLS.

Scientists on Religion

New English Book Presents Favorable Report on Faith of Scientists

In a book recently published in London by the Christian Evidence society, entitled "The Religion of Scientists," 200 eminent scientists who are fellows of the British Royal society, testify to their religious belief, or non-belief. The following are the questions asked them, with a summary of their replies indicating the trend of scientific thinkers concerning religion:

Do you credit the existence of a spiritual domain? Yes, 121. No, 13. Doubtful, 66.

Do you consider that man is in some measure responsible for his acts of choice? Y., 173. N., 7. D., 20.

Is it your opinion that belief in evolution is incompatible with belief in a Creator? Y., 142. N., 6. D., 52.

Do you think that science negatives the idea of a personal God as taught by Jesus? Y., 26. N., 103. D., 71.

Do you believe that the personalities of men and women exist after the death of their bodies? Y., 47. N., 41. D., 112.

Do you think the recent remarkable developments of scientific thought are favorable to religious belief? Y., 74. N., 27. D., 99.

African Methodists Hold Conference in Cleveland

The 29th general conference of the African Methodist church opened its sessions at Cleveland, O., May 1. The most important question before the conference is said to be the election of bishops. It is a moot question whether this conference will elevate any new men to the bishopric. There are now 18 episcopal districts within the church, but only 14 living bishops. The bishops' council, during its recent meeting, went on record as opposing additional bishops at this time and urged the reduction of districts to 14. However, it is reported that about a dozen candidates are promoting active campaigns for the bishop's chair.

Washington Cathedral in Formal Opening

Washington cathedral, Mount St. Albans, Washington, D. C., the foundation stone of which was laid 25 years ago, was opened for public worship on May 5. The first service was held in the choir and sanctuary, the first portion of the main building to be completed, and was attended by President Hoover and Mrs. Woodrow Wilson. Bishops of the church, and other religious and lay leaders from over the country, were also present. Bishop Freeman conducted the morning service, and Bishop Manning of New York had a prominent part in the opening services. Only about a third of the building has been completed.

Bishop Barnes Urges Birth Curb

In a sermon delivered last week before the heads of Cambridge university, Dr. Ernest Barnes, bishop of Birmingham, urged restriction of the birth rate as a "Christian duty" to avert otherwise inevitable disasters. He warned that an enormous decrease in the death rate, owing to scientific hygiene, had brought a new danger of overpopulation and of wars for expansion. Countries like Italy, South Ireland and Japan, he said, which refuse to check their population, are a menace to the world. "It is the duty of the Christian church to use all its influence to prevent a dangerous growth of population likely to lead to war, and to encourage an increase in the best stocks of every community."

Westminster Choir School Will Remove to Princeton

The Westminster choir school for the training of directors of church music, which is headed by Dr. John Finley Williamson, will remove from Ithaca, N. Y., to Princeton, N. J., in the autumn. The school has for several years been affiliated with Ithaca college; it has a faculty of 15 and a student body of 125 men and women. The decision to move the school to Princeton, according to announcement, has been made because of the "unusual cultural and educational advantages which are offered by the proximity of Princeton university and Princeton seminary." Arrangements for "relations of academic reciprocity" between the choir school and Princeton seminary are progressing and Princeton university, through Dr. Robert R. Wicks, dean of the chapel, has granted the use of the new chapel building for the special services and festivals of the school. The Westminster school will have no academic or financial connection with either the university or seminary, but will continue to function as a separate academic unit. The large parish building of First Presbyterian church of Princeton will be used for classes, and the church auditorium for daily services and recitals.

Presbyterian Education Board Cuts Expenditures, Facing Deficit

Dr. Harold M. Robinson, administrative secretary of the Presbyterian Board of Christian education, reports that the board closed the year 1931-32 with a total deficit of $317,474. The authorized expenditures of the board for the year beginning April 1, 1932, have been reduced by $203,000.

A School for Peace Makers At Northwestern U.

The American Friends Service committee has arranged for June 20-July 2, at Northwestern university, the Midwest institute of international relations, which will consider, under the guidance of experts, such questions as war debts, disarmament, the Manchurian struggle, etc. On the program will be such leaders as Ernest F. Tittle, E. A. Steiner, Glenn Frank, Henry J. Cadbury, Harry D. Gideonse, Rabbi Mann, Kirby Page, Ben M. Cherrington and James W. Garner. The schedule provides for classes in the morning, recreation in the afternoon and lectures in the evening. The charge is $35 for the 12 days, room, board and tuition. Full information may be obtained from the American Friends Service committee, 105 W. Monroe street, Chicago.

Dr. Parkhurst at 90 Says Crying Need Is "Moral Fury"

Celebrating his 90th birthday on April 17, Dr. Charles H. Parkhurst was asked

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for a statement as to the chief need of New York city today, said: "New York's crying need is not the concentrated effort of the few, but the moral fervor and fury of the whole people. If I entered the arena again it would be in the role of an instigator to goad right thinking people into action." Dr. Parkhurst thinks New York is as bad today as it was when he carried through his cleanup of 40 years ago.

Episcopal Social Work Conference to Be Held in Philadelphia

Rev. C. Rankin Barnes, executive secretary of the Episcopal department of social service, announces that its 12th annual meeting will be held in Philadelphia May 13-17, in connection with the annual gathering of the National conference of social work, which is expected to bring together 50,000 social workers. The outstanding feature of this year's meeting is the inspection tour of Philadelphia church social agencies and institutions. Among the speakers scheduled for the meetings are Bishop Charles K. Gilbert, Rev. Floyd Van Keuren, Dr. Barnes and Spencer Miller, jr. Samuel H. Slichter, professor of business economics, graduate school of business administration, Harvard university, will speak on "The Church and Social Planning."

American Friends Service Committee Celebrates

The 15th anniversary of the American Friends Service committee was celebrated April 29, 30 at the Meeting house in Philadelphia, and at Haverford college, with special addresses by Dr. Henry J. Cadbury, J. Henry Scattergood, Wilbur K. Thomas and others. The committee was called into being by the entry of the United States into the world war. During the eight years after 1917, the year of its organization, the service committee handled about 12 million dollars, as well as clothing, food, medical supplies, etc., totaling even more in value. Goodwill centers in Vienna, Paris, Berlin, Geneva, and other points are still carrying on the Friends' relief efforts.

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Presbyterian Mission Deficit Is Half-Million

The benevolence boards of the Presbyterian Church in the U. S. A. have a total deficit of more than $500,000 for the fiscal year ending March 31. The largest deficit is that of the board of national missions—a net deficit of $498,000 on expenditures for the year of $3,918,000. The board of foreign missions closed its fiscal year with a deficit of $66,000 on an annual expenditure of five millions; this deficit would have amounted to $200,000 had it not been for the foreign rates of exchange.

No Oversupply of Presbyterian Ministers, Says Dr. Covert

In his annual report, Dr. W. C. Covert, general secretary of the Board of Christion education of the Presbyterian church in the U. S. A., denies that this church is oversupplied with ministers. He gives statistics listing the net increase in the number of Presbyterian ministers in 1931 as 27; during the period from 1925 to 1930 there was a decrease of 30. While in 1930 but 264 students for the ministry entered Presbyterian seminaries, last year 451 enrolled, and there was an increase of students for all kinds of full-time Christian service from 330 to 596. Dr. Covert holds that this increase is due to passing conditions in the economic realm and to a return on the part of the generation to a more serious mood.

Dr. Rufus Jones Seeks for a Christian Faith for a New Age

In his new volume, "A Preface to Christian Faith in a New Age," Dr. Rufus M. Jones frankly faces current difficult conditions and problems, but he points clear paths toward the realization of a faith for the new times. "The defenders of the faith have too long thought of Christian truth as a fixed and finished deposit.....If the stream of life which burst forth in Galilee nearly two thousand years ago, is to flow on with enriched volume, it must not be a piped and exclusive stream, it must accumulate and carry forward every contribution that is essential to its vital and healing work in the world of the twentieth century. We must hold our spiritual truth in ways that are consonant with all truth that is, or that can be, verified and established. God is the God of order, not of confusion.....Above everything, the new emphasis will be on life, a way of life and complete moral and spiritual health."

Reformed Church and Evangelical Synod Discuss Union

A proposal for the union of the Reformed Church in the U. S. and the Evangelical Synod of North America will be discussed at the meetings of the judicatories of these denominations this spring. The Reformed church has a membership of 347,698, mostly in eastern U. S. The Evangelical Synod has 325,000 members chiefly in the west and midwest. Four years ago a movement was started for a merger of these two bodies, but after several years the project was laid aside. A joint committee has been working on the proposal which is soon to be presented at the forthcoming meetings.

Youth Organization "Faces New Day"

The Evangelical league, youth organization of the Evangelical Synod of North America, will hold its national convention in St. Louis, July 5-8. "Face the New Day" is the general theme to be considered. Various economic problems will be considered. Among the speakers will be Bishop Scarlett, Dr. A. W. Taylor, Rev. Allen Heist and Dr. P. R. Hayward.

Bishop Perry Returns from European Tour

Rev. James DeWolf Perry, Episcopal presiding bishop, having completed his inspection of the American churches in Europe, returned to America last month.

Episcopal Leader Says Christ Must Be Lord of All Life

Spencer Miller, jr., Episcopal layman leader and consultant on industrial relations to the Episcopal national council, in an article in the Witness, considering "The Christian Way Out of the Depression," declares that the "way out" cannot be by a different path than the way which leads to the attainment of the Chistian objective—the kingdom of God. There are no lesser goals, no short-cuts: "Christ is either the Lord of all life or of none of it. . . . If Christianity is a complete system of life it should be capable of enlightening the world not only about the 'nature and destiny of human life,' but also about the elements of social defects as the present crisis in industrialism have disclosed. . . . There is no permanent way to repair the Jericho road, it must be *built*. And that means nothing less than the rebuilding of our western civilization in accordance with both the mind and the way of Christ."

Rural Leadership Summer School At University of Wisconsin

From June 27 to July 8 of this year, there will be held at the college of agriculture of the University of Wisconsin the 11th annual rural leadership summer school. Able leaders from the university, and others from New York and elsewhere, will give instruction. A. F. Wileden, 318 Agricultural hall, University of Wisconsin, Madison, may be addressed for full information.

Dr. M. P. Boynton Returns To His Pulpit

Rev. M. P. Boynton, for more than 34 years minister at Woodlawn Presbyterian church, Chicago, has returned to his pulpit after five months' absence due to serious illness.

Divinity Library Wants Christian Century Issues

The Divinity library of the University of Chicago lacks the following issues of The Christian Century: Vols. 1 to 31 (from the beginning to year 1915). Year 1915—Jan. to May 6; June 3, 10; July

15, 29. Year 1916 entire. 1917—Jan. to April; May 10, 17; June 7, 14; July 5, 19; Aug. 30. 1918—Dec. 5. 1919—March 6; Oct. 16. 1920—Jan. 22; March 11; June 17. 1921—Jan. 13; March 17, 24. 1922—Feb. 16; March 9; April 13; July 13; Oct. 12. Subscribers who have these issues, and can spare them, may send to the library, care of Miss Phillips.

More Wisdom from Heywood Broun

In his column "It Seems to Me," in the New York World-Telegram, Heywood Broun closes a discussion of the present economic situation, and its call for "charity"—which he does not like—with this bit of wisdom: "More and more it becomes evident that all who have enlisted for duration on this planet are members of the same army—passengers on the same ship. Anything which disturbs a part of the organization or structure is felt in the entity. It runs along the keel. Poverty, want and suffering—these are the worst of all possible diseases. And I think we are beginning to find them very contagious. A slum is a bad place even for those who don't live in it."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Grand Hotel

(Extraordinary cast) (M. G. M.) A masterpiece of its kind, outstanding in almost every way. Shows varied mosaic of life, its good and evil, joy and sorrow, success and failure, with hotel lobby as main setting. Strong, finely acted, skilfully directed version of Vicki Baum's novel.

A: Notable. Y: Unwholesome. C: No.

Mouthpiece, The

(Warren William, Sidney Fox) (Warner) Able, smooth, philandering lawyer leaves honest law practice for greater wealth as gangland's legal defender. Innocent heroine's charm moves him to quit the dirty business and defy the gangsters, but they "get" him. William's work exceptionally fine.

A: Good of kind. Y: Doubtful. C: No.

Office Girl

(English production) (R. K. O.) Genuine light comedy, refreshingly different from Hollywood formulas. Quaint, leisurely, very human, engagingly acted, and with some distinctly original touches for humorous effect. Renate Muller is a heroine of notable ability and charm, probably too good to escape summons to Hollywood.

A: Entertaining. Y: Very good. C: Good.

Sky Bride

(Richard Arlen, Jack Oakie) (Para) Just another air-picture that strains after thrills and rather mawkish sentiment. Hero can recover his lost nerve only by punching his devoted pal unconscious at intervals. Acting depressingly ordinary. Child dangling in midair under flying plane is the "big moment."

A: Worthless. Y: Mediocre. C: No.

Symphony of Six Million

(Ricardo Cortez, Irene Dunne) (R. K. O.) Strong, human picture of lower east side New York life. Son of humble home rises to medical fame, moves uptown to rich practice, but old home section and its crying need draw him back. Splendidly acted by whole cast.

A: Very good. Y: Very good. C: Mature but good.

This Is the Night

(Lily Damita, Roland Young) (Para) Light, flippantly sophisticated farce-comedy about bachelor in love with a wife whose husband returns suddenly, etc., etc. Stale and feeble plot hampers the splendid comic skill of Roland Young and Charles Ruggles, the only redeeming features.

A: Hardly. Y: Doubtful. C: No.

Best Recent Films for Family Audience

Amateur Daddy
Cohens and Kellys in Hollywood
Explorers of the World
It's Tough to be Famous
So Big
Young America

Films of Special Interest for Adults

After Tomorrow
Arrowsmith
Broken Lullaby
Michael and Mary
Miracle Man, The
Tarzan the Ape Man

BOOKS RECEIVED

The Knights of St. John, by Paul L. Anderson. Appleton, $2.00.

The Uses of Literature in the Pulpit, by Oswald W. S. McCall. Harper, $1.50.

Old Sycamore Church, by Thomas Clemmitt, jr. Baltimore, privately printed, no price given.

Miner, by F. C. Boden. Dutton, $2.50.

If I Had Only One Sermon to Prepare, edited by Joseph Fort Newton. Harper, $2.50.

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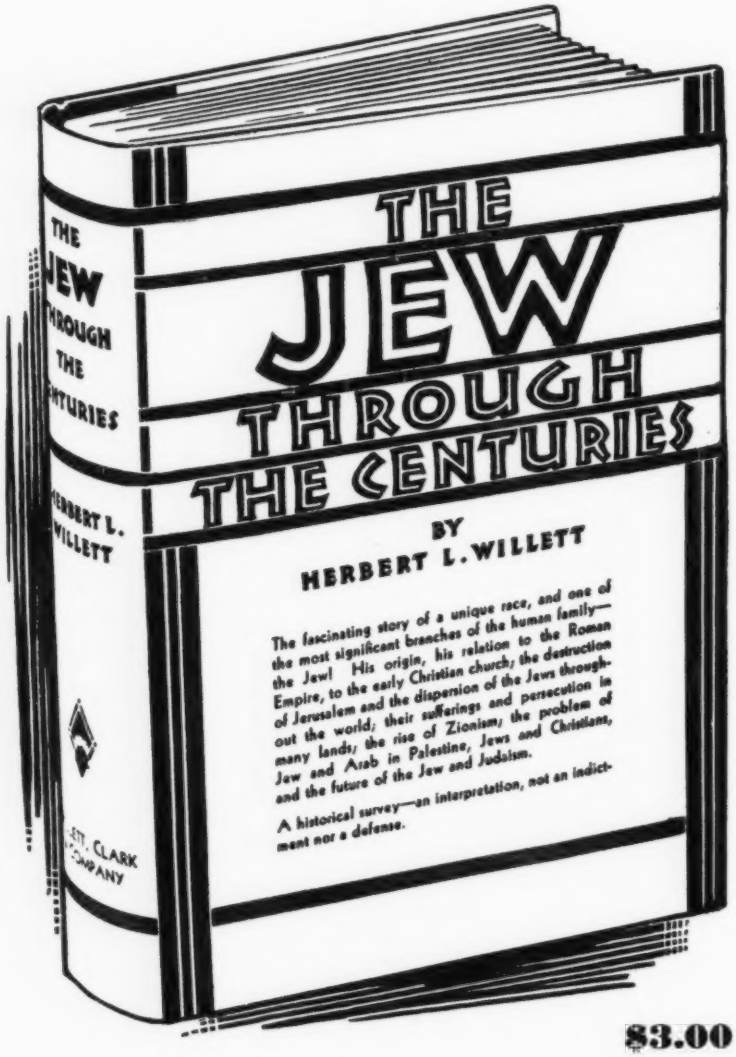
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